

The Sabbath Recorder

A PRAYER FOR BUSINESS MEN.

We plead with thee, O God, for our brothers who are pressed by the cares and beset by the temptations of business life. We acknowledge before thee our common guilt for the hardness and deceitfulness of our commercial life, which leads so many into temptation and causes even the righteous to slip and fall. So long as it must be that man is set against man in a struggle for wealth, help them to make their contest in some measure a test of excellence, by which even the defeated may be spurred to better work. If any man is pitted against those who have forgotten fairness and honesty, help him to put his trust resolutely in the profitableness of sincerity and uprightness, and, if need be, to accept loss rather than follow the others on crooked paths. Establish in unshaken fidelity all who hold in trust the wealth of others. The property and welfare of our nation are controlled by our business men. Help them to realize that they have high public functions and let them not betray the interests of all for their own enrichment. Grant them far-sighted patriotism to subordinate their work to the public weal, and a steadfast determination to transform the disorder of the present into the nobler and freer harmony of the future. Let the spirit of Christ, which goes out from thee and which is ceaselessly pleading within us, prevail to bring our business life under Christ's law of service, that all who guide the processes of factory and trade may feel that high consciousness of a divine calling which blesses only those who are the free servants of God and the people, and who are consciously devoting their strength to the common good.

—WALTER RAUSCHENBUSCH.

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EDITORIAL

I Love the Old Gospel Best.

For more than nineteen hundred years the Gospel of Jesus Christ and him crucified has been the power of God unto salvation to every one that believeth. It began with simple-hearted fishermen from the most despised portion of Palestine, and was offered to a world sunken in sin and enshrouded in pagan darkness. At first there was only one to proclaim it, then twelve, then a hundred and twenty; and their light must have seemed like the merest spark in the overwhelming darkness.

No one of the followers of the Nazarene was a man of wealth or worldly wisdom, and so far as the world's estimates go, no one of the twelve possessed, at first, any great influence over men. On the other hand, they were surrounded by men of wealth and station, who possessed the power that came from the best culture the ancient world could give. Greece and Rome had flourished a thousand years and had given to man the best that worldly wisdom could produce in art, science and philosophy. Still, under the sway of these most cultured nations the earth had become enshrouded in darkness, and moral degradation characterized the highest classes of society.

It was in the midst of such moral darkness that the voice was heard in the wilderness, and the only begotten Son of God began to preach the Gospel of redeeming love, and to show the way of salvation recorded in the New Testament. It was a small beginning and everything seemed

against success. There were cultured skeptics, critical philosophers of high standing and great influence; there were kings and princes given to voluptuous living; there were Pharisees, who despised the message from God; there were Stoics, Epicureans, scientists and agnostics, all of whom were arrayed against the little band of fishermen who were telling the story of the Christ of Bethlehem, Nazareth and Calvary.

There must be some power above the human in a Gospel that could begin in such a world, at such a time, and work like leaven against all odds until mighty nations are transformed and millions upon millions of souls find hope and peace in Christ. What wonderful blessings have come to earth through the simple story of the Redeemer! The best things in civilization, the sweetest gems in literature, the truest morals, and the purest ethics have come to enrich human life wherever missionaries of the cross have carried this precious Gospel. Benevolent institutions for the amelioration of human suffering, Christian charities with millions of money consecrated to the work of relieving the sick, the poor and the down-trodden, multitudes redeemed from sin and degradation in every Christian land, and heathen nations being transformed by the Light that shineth in darkness—these are some of the fruits of the old Gospel of the Bible.

Did any other scheme of religion or morals ever produce such glorious results? As to fruits of blessing to the race, how did the teachings of philosophers and critics and skeptics compare with those of Peter and James and John? Did the destructive critics of old ever have a Pentecost? Would you expect pentecostal seasons today as the result of teachings that discredit the claims of the divine Christ as the world's Redeemer? Nay; if we long for a genuine revival of pure and undefiled religion in any of our churches, we must continue to preach the glorious Gospel of the Word made flesh, of the divinely begotten Christ, crucified, risen and glorified, as the only Saviour for sinful men. In every age this Gospel has

succeeded. The millions today who have the hope like an anchor, have found that hope at the foot of his cross. If the lost in sin who are drifting toward eternity without a hope are ever reached and saved, it must still be through the dear old Gospel of our divine Lord.

Following Prayerfully.

A little girl was trying to work out a difficult pattern with her needle, and scarcely knew how to do it; so she had to depend upon her mother for directions at every point. She had a loyal little heart and desired to do the work just right; but being inexperienced she needed instruction at every turn and longed for her mother's approval. Therefore every few moments she took her work to her mother, saying, "Mamma, am I doing it right? Please show me how to do the next." Thus she sought help from her loving mother who knew every step to be taken and who rejoiced to show her child the way.

This little girl was learning how to follow prayerfully in her mother's ways; and many a child of God might learn a precious lesson from her. Christ said: "Except ye . . . become as little children, ye shall not enter into the kingdom of heaven." Jesus has shown us the way—has given us the pattern. In his precious Word we may find directions for every duty. He has gone before us and knows every step, and longs to lead us to the end. O that we might be more like the little child, and when in doubt about our duty go to him and say: "Jesus, am I doing right? Please show how to do the next." This would be prayerfully following our Lord.

He Only Stopped to Look.

In the rush and confusion of a crowded city street, a young child was seen crying as though his heart would break. When he had been comforted a little and was able to tell his trouble, he said: "I stopped to look at a gun in the window, and when I turned to look for mamma, she was gone."

This illustrates the old, old story of those who allow the allurements of earth to turn them aside from the path wherein the Master leads. With the child, all went well while he attended carefully to the mother's leadings and walked close beside her; but

when he turned all attention toward the attractions in that window and forgot to follow mother, then his troubles began.

Thus it is too often with those who start to walk with Christ. There is perfect peace so long as we keep close to him. But the moment we become absorbed in the questionable things of earth, if we only stop to look with longing eye, we begin to lose sight of our leader. It may be some coveted position, or some amusement, or questionable company—no matter what; if it leads away from spiritual things, and we become absorbed in it, our Master goes right on. He can not tarry with us in such things; we lose our peace with him, and he must be sought again with tears. Many a child of God has lost his way simply because he stopped to look upon forbidden things.

Wanted, Deeds Not Theories.

The world's greatest need today is a manifestation of the Christ-spirit in practical work for the relief of human suffering, for the salvation of sinful men, and an exhibition of the sweet charities, not only in harmonious domestic life but in society. One consecrated, practical, sweet-spirited man or woman, living the Christ-life, manifesting the Christ-spirit, improving opportunities to minister unto the needy and to comfort the sorrowing, is worth more to the church, worth more to the world, than a dozen theoretical dogmatists quibbling and splitting hairs over doctrines! It seems sad that so much energy is expended in efforts to demolish the Bible on the one side, and to defend it in controversy on the other, while the world is dying for genuine exemplification of the simplest Bible truths! The Christian's Bible is able to defend itself through the truthful and genuine living out of its spirit and principles on the part of its professed friends. Indeed, I fear that the Bible and the Christianity it teaches have suffered more at the hands of some of their professed friends than by the hands of avowed enemies. If professed Christians were more careful about the interpretations their own children and their neighbors put upon their lives and conduct, there would be fewer worldlings and skeptics. If all who are zealous for the standing of the Christian's Bible were equally zealous

about their own standing as exponents of Bible truth; there might be more hope of winning the churchless multitudes to the religion of Jesus. No matter how ably a man may defend the Christian's faith, no matter how well he may argue for the Bible and against its critics, if he can not command the respect of his own children, if he is at enmity with his neighbors, if he is looked upon as a hard, dogmatic man among his fellows, he might as well be counted an enemy to Christianity. The great trend of his life, the predominating power of his influence, will be against Christianity; and the hardness of his spirit will drive away more souls than he can gather in by his arguments.

Thank God for the many signs that indicate the turning of human hearts toward the practical things of religion! Thank God for the wide-spread spirit of Christian kindness that ministers more than ever to the lowly and the destitute in all the land! Thank him for the spirit of evangelism that is just now organizing for world-wide conquest "in his name"! Thank him for the sweet spirit of ten thousands of Christians who take no special interest in the present controversies, and who express no fears for their dear old Bible; but who trust it implicitly, make it the light unto their path, and follow faithfully in the footsteps of him who went about doing good.

We all want some part in the great work of evangelizing the world. The Bible is our only weapon in the gospel warfare. It is the sword of the Spirit. But its victories must be gained, not by doubting its truths, but by faithfully living them out among men.

CONDENSED NEWS

Doings in Congress.

The eyes of the country have been turned upon the fight in Congress between the regular Republicans and the insurgents. This unfortunate split has somewhat alarmed the leaders, who fear difficulty in securing the legislation planned by the administration. There are several factions among the insurgents. Some are insurgents

for one cause and some for another; but the principal cause seems to be dissatisfaction with the Speaker of the House, whose rigid rule is exceedingly obnoxious to many. Time was when the Speaker was only a moderator of the House as a deliberative body, but that day has long gone by. A large body of the dominating party are tired of the Czar-like rule of Speaker Cannon, and the quarrel is with him rather than with the President.

The country wants to see the President's policies carried out by Congress and it will not rest patiently if the precious time of its legislators is frittered away in factional quarrels.

On Wednesday, January 12, a bill was introduced to grant a pension of \$5,000 to the widow of ex-President Grover Cleveland. Similar pensions were granted to the widows of Abraham Lincoln, James A. Garfield, James K. Polk, John Tyler and William McKinley.

There is a bill before Congress authorizing the President to appoint a commission of nine men, of high standing for scholarship and judgment, to prepare and print such volumes of American history as may be useful. The proposition is to seek the unpublished data to be found in the archives of England, France and Spain, which archives are regular storehouses of information upon important events in the early history of this Republic.

The President in his message reported a deficit of \$63,000,000 in the Postoffice Department, due largely to the cheap postage on magazines and periodicals. These are the heaviest and as a rule are transported much farther than ordinary newspapers. The message sets forth that most of this loss might be easily overcome by an increase in postage rates for this kind of mail matter.

The long talked of conservation message of President Taft is particularly pleasing because he avoids generalities and makes specific and practical suggestions. While interested people in the far West may prefer the continuance of the old wasteful plan, the great mass of people in this coun-

try strongly favor the economical husbanding of the Nation's natural resources. The plan to protect and expand the forest reserves, to reclaim by irrigation the vast expanse of arid land, and so far as possible to reserve water-power sites and coal and mineral lands, so that future generations may enjoy some of their benefits, is indeed highly commendable. Mr. Taft is also wise in his plans and counsels in regard to economy in carrying out the Nation's projects. He is wisely conservative in his recommendations to Congress, and would not have the government take hasty steps from which it might have to retreat.

Greatest Blizzard Since 1888.

The week just passed has witnessed the severest blizzard this country has known since the famous and fatal storm of March, 1888. The storm was especially heavy around New York City and along the New England coast. Fifteen or sixteen inches of snow fell in New York City and vicinity, which, in the country, makes a great depth when added to the heavy fall of holiday week. By the persistent effort, during the progress of the storm, of great armies of men, the trolley lines and streets were kept open, and trade did not suffer as it sometimes does in severe blizzards. Incoming steamships had hard times, and came into port badly battered. One old captain reported the roughest eastern voyage he had known in all his life. One might cross the Atlantic many times in winter without seeing any parallel to the experiences of seamen last week.

DENOMINATIONAL NEWS

Madison, Wisconsin, has a live Sabbath school of eight members. A letter from Mrs. Inglis, the secretary, brings a gift of five dollars for the fund for needy ministers. What a fund we should have if each one of our Sabbath schools were to send at the rate of five dollars for every eight persons!

This school meets every Sabbath afternoon for lesson study, and the first Sabbath in each month they take up the study of some book in the Bible. The secretary

says: "We are very glad that there are enough Seventh-day Baptists in Madison so we can come together in this way."

From Rev. E. H. Socwell.

It is now a year since we located here near Anoka, Minn., and during that time we have become quite well acquainted with the people of the community and with the possibilities of the country, and we like our location very much—in fact, the longer we remain here the better we are suited.

Some people may have wondered why we located here, as isolated Sabbath-keepers, instead of near some one of our Seventh-day Baptist churches where we could have Sabbath privileges.

There were several reasons why we selected our present location. Our reason for retiring from pastoral labors was the extremely poor health of Mrs. Socwell, who was rapidly becoming a nervous wreck, and we sought a location that would be beneficial to her broken health; and in selecting this part of the country as our home, we made no mistake.

While we have rigorous winters, yet I know of no more healthful climate in the United States. We have a pure, bracing air, and the people of this country are robust and hearty. Consumption, rheumatism, paralysis and fevers are extremely rare—in fact, I have not heard of a single case of any of these diseases during the year we have spent here, and there has been but one death in our community during the year. We enjoy good health, and especially is this to be noticed in the case of Mrs. Socwell, who is rapidly regaining her health and with no medical treatment since we arrived here.

In selecting a location, I desired to make our home in some place where we could be useful as Christian workers, and we find that this place meets that desire. So far as I know, I am the only Seventh-day Baptist minister who has ever preached in this county. The majority of our neighbors had never heard of Seventh-day Baptist people until we located here. This part of the country, therefore, offered unlimited opportunities for labor. I preach each Thursday evening in the M. E. chapel near our home, and the preaching services are

followed by prayer and conference meeting. Our Thursday evening services are attended by from thirty to fifty people and the Christian people of the community tell me that much good has already been accomplished.

By a unanimous vote of the people, the presiding elder was urged to appoint me as pastor of the church but he finally claimed that he feared to do so, lest his bishop call him to account for appointing a man as pastor who did not observe Sunday. The result was that another man was appointed as pastor and receives the salary that is raised by the people.

The pastor is a kind, genial man and is doing much good in the community, but since he lives several miles away he does not have opportunity to do more than simply conduct the Sunday services. He is a nice man and I am glad to cooperate with him in all ways I find possible.

Since I was not appointed as pastor, I receive no salary whatever for the labor I perform; but I am as faithful to the people as I could be if paid a salary, and they appreciate it. During the year I have not missed any of my weekly appointments, not even in the busy season when I was laboring very hard on our farm and often was so weary that I could scarcely walk to the chapel.

Besides preaching, we visit the people as we have opportunity and in all possible ways I am trying to perform what may properly be termed true missionary labor. It is my desire to be a true herald of the cross, on this field, and to be used by our heavenly Father in promulgating Sabbath truth throughout this community. The fact that I am paid no salary will in no way hinder me from doing my very best as a consecrated laborer; and by and by I shall receive full pay for all I can do, when the Saviour shall say, "Well done."

In seeking a location we desired to purchase property in a community where the soil would yield fair returns, when properly handled, and where our property would not decrease in value. Each of these requirements is fully met in the location we selected.

Our home is four miles south of Anoka, a busy town of 5,000 population, and but

10 miles from Minneapolis with her teeming population of 300,000, while St. Paul joins, with 200,000 population. In selecting this location, it was evident to us that we should have the best of markets and that real estate must advance in price, and our judgment concerning these items was not in error. We do have good market for all we can produce, and real estate has advanced in price \$10 an acre since we purchased our farm. In some cases the advance in price of land is still more than this and is steadily going on.

When we located here, ordinary farms could be purchased for \$50 an acre, but that time has passed by. A farm near us recently sold for \$90 an acre and no farm near us could be purchased for less than \$60 an acre and very few as cheap as that.

When we located here, we were the only Seventh-day Baptist people in Anoka County; but since then our youngest son and his family have located near us, and recently my sister, together with her husband and family, has purchased a farm near us and they are located upon it, thus making fifteen of our people, including children. There is also a family of Seventh-day Adventists within a mile of us, including four persons, with whom we are on intimate terms; so we are by no means isolated Sabbath-keepers.

We have excellent health, kind, hospitable neighbors, good religious opportunities, the best of markets, fine railway facilities, about twenty passenger trains daily, plenty of fuel and we are happy and contented in our home.

Quarterly Meeting at Milton.

The quarterly meeting of the Seventh-day Baptist churches of southern Wisconsin and Chicago will convene with the church at Milton, January 28-30, 1910.

The following program will be presented:

FRIDAY NIGHT.

7.45—Praise service, led by Prof. A. E. Whitford.

8.00—Sermon by Pastor T. J. Van Horn, Albion.

Sermon to be followed by conference meeting.

SABBATH MORNING.

10.00—Sabbath school, Supt. Geo. R. Boss.

11.00—Sermon by Pastor M. G. Stillman, Walworth.

AFTERNOON.

3.00—Sermon by Pastor A. J. C. Bond, Milton Junction.

SUNDAY MORNING.

10.30—Two short addresses by business men.
11.00—Sermon, "The Modern Significance of Giving"—Pastor A. E. Webster, Chicago.

AFTERNOON.

2.30—Y. P. S. C. E. Hour, led by Phil L. Coon, and including reports of missionary work in Wisconsin, and short addresses by H. L. Polan, H. P. Ingham and others.

A large attendance from all the churches is desired. Let all go with the thought of making this a helpful meeting.

DR. A. L. BURDICK, Sec.

Janesville, Wis., Jan. 10, 1910.

THOUGHTS FROM THE FIELD

When I was but a boy, an incident occurred which, at the time, I thought quite laughable; but since reading "The Attitude of Religious Leaders Toward New Truth," the question arises: Was not the little girl's remark prophetic? The teacher asked her if they had a Bible at home. The girl replied, "We have an old one, but not this year's."

The writer of the paper referred to above, says:

Among the evident defects of the conception of an infallible Bible, directly inspired of God, I would briefly state the following. . . . And the somewhat startling though thoroughly logical and consistent conclusions that the Ten Commandments, as they now stand, are the crystallization of the religious insight of the great prophets of Israel, and that the Hebrews did not become truly monotheistic until shortly before the fall of Samaria, are in perfect accord with the common human experience of men who are searching out God. Such a conception is both more natural and intelligible than the older conception of God who once for all let his will be known in an infallible and unchanging book.

If the above be worthy of credence, and if evolution be a demonstrated fact, then we of today are much more capable of writing a Bible than were the ancient worthies. Why not adopt the suggestion of the little girl and publish a new Bible for this year? We would carry the suggestion a little further. As our "new appreciation" enlarges with the passing years,

and every year witnesses a new "crystallization of religious insight," we might appoint a committee of the "more enlightened" to revise yearly, with power to publish, an annual, and thus keep pace with "new truth." *

The Indispensable Christ.

I am so weak, dear Lord, I can not stand
One moment without thee;
But, oh, the tenderness of thy enfolding,
And, oh, the faithfulness of thy upholding,
And of the strength of thy right hand—
That Strength is enough for me.

I am so needy, Lord, and yet I know
All fulness dwells in thee;
And, hour by hour, that never-failing treasure
Supplies and fills in overflowing measure
My last and greatest need, and so
Thy Grace is enough for me.

It is so sweet to trust thy word alone;
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries untwining;
Thy promise-roll is all my own—
Thy Word is enough for me.

There were strange soul-depths, restless, vast and broad,
Unfathomed as the sea—
An infinite craving for some infinite stilling;
But now thy perfect love is perfect filling;
Lord Jesus Christ, my Lord, my God,
Thou, thou art enough for me.
—George Macdonald.

The Man Who is Always Just Going to.

He meant to insure his house, but it burned before he got around to it.

He was just going to pay a note when it went to protest.

He was just going to help his neighbor when he died.

He was just going to send flowers to a sick friend when it proved too late.

He was just going to reduce his debt when his creditors "shut down" on him.

He was just going to stop drinking and dissipating when his health became wrecked.

He was just going to provide his wife with more help when she took her bed and required a nurse, a doctor, and a maid.—

Success Magazine.

We shall one day forget all about duty and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—George Macdonald.

Woman's Work

ETHEL A. HAVEN, Leonardsville, N. Y.

Contributing Editor.

Thou crownest the year with thy goodness.

The Little Woman.

One of the little women, she came up to Heaven's gate;

And seeing the throng was pressing, she signed that she fain would wait.

"For I was not great nor noble," she said, "I was poor and plain;

And should I go boldly forward, I know it would be in vain."

She sat near the shining portal, and looked at the surging crowd

Of them that were kings and princes, of them that were rich and proud;

And sudden she trembled greatly, for one with a brow like flame

Came to her, and hailed her gladly, and spoke to her her name:

"Come, enter the jeweled gateway," he said, "for the prize is thine;

The work that in life you rendered was work that was fair and fine;

So come, while the rest stand waiting, and enter in here and now—

A crown of the life eternal is waiting to press thy brow."

Then trembled the Little Woman, and cried: "It may not be I!

Here wait they that wrought with greatness, so how may I pass them by?

I carved me no wondrous statues, I painted no wondrous things,

I spoke no tremendous sayings that rang in the ears of kings;

"I toiled in my little cottage, I spun and I baked and swept;

I sewed and I patched and mended;—oh, lowly the house I kept!

I sang to my little children, I led them in worthy ways,

And so I might not grow famous, I knew naught but care-bound days:

"So was it by night and morning, so, was it by week and year;

I worked with my weary fingers through days that were bright or drear;

And I have grown old and wrinkled, and I have grown gray and bent;

I ask not for chants of glory, now that I have found content."

"Arise!" cried the waiting angel, "Come first of the ones that wait,

For you are the voices singing, for you do we open the gate;

So great as has been thy labor, so great shall be thy reward!"

Then he gave the Little Woman the glory of the Lord.

—Chicago Evening Post.

It was the hope of your contributing editor, upon learning of the plan of the board to make the monthly program leaflets cover the work of each association in turn, to secure for these columns a brief history of each association and an account, from each of our associational secretaries, of the women's societies under her charge, giving briefly the line of work each was pursuing. Up to date it has been impossible to get the histories written. Possibly the future will hold better fortune. At least we are still trying. Mrs. Anna C. Randolph of Plainfield, N. J., with characteristic loyalty, has furnished us the following, giving a brief glimpse of each of the societies in the Eastern Association.

Women's Societies of the Eastern Associations.

MRS. ANNA C. RANDOLPH.

We have eight organized societies in the Eastern Association, two in the State of New York, four in New Jersey and two in Rhode Island.

The society at Berlin, New York, has recently reorganized. They are few in numbers but full of good works.

The Woman's Auxiliary Society of the First Seventh-day Baptist Church of New York City, being located in a large city, with its members far apart, does not meet as often as the other societies. They have no mission circle, but hope to use the monthly leaflets if possible. Mrs. Harry W. Prentice is president and Miss Eline Palmberg, secretary. The treasurer writes: "Our money is raised by thank-offerings and membership dues; also at our church socials collections are always taken to which all men as well as women are expected to contribute."

The Ladies' Aid Society of Marlboro, New Jersey, is another small society but active. Miss Lottie Schaible is president, Anna C. S. Campbell secretary. She says: "Our plans for raising money are, our an-

nual dues, our birthday fund, lunch fund (we serve a five-cent lunch at every meeting), dinners, suppers and socials. We have good meetings and they are well attended."

At Shiloh, New Jersey, they have two societies. The Female Mite Society is one that has been organized for many, many years. Dr. Sophronia Tomlinson is president and the secretary is Miss Julia M. Davis. The other is the Benevolent Society, Mrs. D. B. Coon president, and Mrs. J. R. Tomlinson secretary. She writes: "Our Benevolent Society has some sort of scheme four times a year for raising money. This year we had three suppers and one entertainment, with a bazaar in connection with one of our suppers; also a five-cent lunch at each monthly meeting. Each member pays a yearly due."

The Ladies' Aid of New Market, New Jersey, is one of our active societies. They have no mission circle but have planned to meet one hour earlier to spend with the monthly leaflet. Mrs. James R. Dunham is president and Mrs. Jesse Burdick secretary.

The Woman's Society for Christian Work, of Plainfield, New Jersey, has for president, Mrs. William C. Hubbard, for recording secretary, Mrs. Orra S. Rogers, and for corresponding secretary, Mrs. Asa F. Randolph. The president writes: "Our money is raised by yearly dues, by suppers, sales (of work made under the supervision of the directresses, such as aprons, caps, tying comforters, etc.) and by special efforts, such as the blue-stocking tea. We have no special line of work, other than responding to the requests of the Woman's Board for the various interests, and keeping in touch with the local charitable organizations of the city."

The Pawcatuck Seventh-day Baptist Woman's Aid Society of Westerly, Rhode Island, has for president, Mrs. Albert N. Crandall, secretary, Mrs. Edith Burke. "We have no mission circle. We like the leaflets, think them interesting and helpful. We raise money by suppers, sale of aprons, comforters, useful and fancy articles."

Finally, there is the Ladies' Sewing Society of Ashaway, Rhode Island; president, Mrs. William L. Burdick, secretary, Mrs. Elizabeth Spicer. "We have no mission circle. We raise our money through our

dues and our suppers and entertainments."

Altogether, the Eastern Association has a band of busy women, loyal to Christ, home and church.

News Item.

Little Genesee supports two societies: The Ladies' Benevolent Society does plain sewing, quilting, tying comforters, etc., as opportunity offers, thus earning what they can; and the funds so raised are used largely in local work,—partly in church work and partly in helping the needy.

The Missionary Society was organized as a "Woman's Board Auxiliary." They hold bi-monthly meetings at which a program is always presented.

M. A. L.

Lessons From the Christmas Time.

ANGELINE ABBEY.

The Christmas season has just passed. What are some of the lessons we may learn?—"It is more blessed to give than to receive"? No doubt those who denied themselves comforts or luxuries that they might give to loved ones, or to the poor because of their love to the Christ, were doubly blessed. There was the thrill while preparing the gift and the joy which came at beholding the pleasure of the receiver.

It is blessed, also, to receive. From East and West, from North and South came gifts of beauty and usefulness; in thousands of cases just what was needed. How did the absent friend know that? It must have been the loving God who spoke to the inner consciousness, prompting the giver to choose that particular gift.

To the lonely or discouraged heart, what a blessing was that Christmas letter, or even that art-postal containing those few words of encouragement, esteem or love—of gratitude, perhaps, for some small deed the Lord permitted you to do! Ye who have been cast down, lift up your heads and say: "We will fight on; somebody cares!" Thus in his arms the loving Father bears thee up, lest thou fall down and be destroyed.

Then there is the lesson of humility. So many say, "I received more than I deserved." When we think of our own unworthiness, and the little we have done to help God's cause, we know that we deserve

nothing. How wonderful the love and generosity of the Father, who not only bestows upon the least of his creatures, every day, such lavish gifts of life abundant, and all things to strengthen and nourish that life, but upon the day men have chosen to commemorate the birth of his dear Son, moves the hearts of his children to send each other thoughts of love and cheer!

Can we do less, to show our gratitude, than give, of *such as we have*, whatever it is, to him, to be used as he wills?

The Lord Bestows What He Wills.

ANGELINE ABBEY.

There are divers gifts in the Father's hands,
The wealth of the world, the cities and lands,
And the cattle upon a thousand hills;
But he only bestows what he wills.

The wealth, too, of heaven is in his hands,
And countless angels to do his commands;
He looks with pity on mortal ills,
But he only bestows what he wills.

Beloved of the Father, ye who have believed,
Pray, what is the gift that you have received?
You held out your hands; with what were they filled?

The All-wise bestowed what he willed.

Did you take your gift, and hide it away?
Go, now, bring it forth, this glad natal day,
Divide it with others; your soul shall be thrilled,
For eternity God gave what he willed!

Pastor Geo. B. Shaw's Annual Report.

Published by request of the North Loup Church.

To the Seventh-day Baptist Church, North Loup, Nebraska:

DEAR BROTHERS AND SISTERS IN CHRIST: Devoutly thankful to Almighty God, whose I am, whom I serve, and to the loyal, appreciative congregation to which under him, I minister, the pastor submits this, his second annual report.

Another year has gone, gone with its victories and its defeats, with its joys and its heartaches. Notwithstanding the necessary confinement and consequent inaction of the last three months, it has been the most strenuous year of the pastor's life. The result of this effort, in the present or in the time to come, only God knows. Some things are very hopeful while some things are very discouraging. On the whole we have had a good year.

1. The pulpit.—The pastor has been absent from the pulpit but four times during the year, once to visit Sabbath-keepers in Rock County; the other three were the dates of the Convocation, the General Conference, and the Iowa yearly meeting. Forty-two Sabbaths he has preached here. The other ten Sabbaths have been supplied as follows: Rev. W. D. Burdick twice, Rev. Wilburt Davis, Captain Branton, a Methodist evangelist, and the Valley County Bible School Convention in the pastor's presence; and in his absence by Rev. Mr. Benjamin, pastor of the Baptist Church at Ord, Brother B. C. Loofburrow, Brother Leslie O. Greene, and the report of the delegates to Conference.

2. Preaching other than in our pulpit on the Sabbath.—During the year the pastor has preached fifty-five other sermons besides funeral addresses. There have been nine funeral services; five of them were of members of our church. Congregations have varied from eleven to about five hundred. Three States are represented in the sixteen different congregations served. Total number of sermons for the year, one hundred six. "The seed is the Word," "the harvest is the end of the world."

3. Other public work.—During the year the pastor has officiated at seven weddings; six of these were of members of our congregation. A record has not been kept of the calls made, and the number is doubtless less than in other years; but an honest effort has been made to keep in touch with every member of the congregation, especially those who are aged or who are ill. The pastor has written to every non-resident member whose address could be obtained. The usual work has been done in the Sabbath school, prayer meetings, Christian Endeavor, Junior Society, etc., so that it has not been unusual for the pastor to be in the church building six or seven hours of the Sabbath.

4. Church membership.—There have been ten additions to the church, seven by baptism and three by letter. There has been a loss of fourteen, five by death, four by letter and four by excommunication—making a total net loss of four for the year.

5. In conclusion, the pastor wishes to record his grateful appreciation of the uniform loyalty and generosity of the people

he serves. You have been very good to us. Best of all, our loving heavenly Father has been very kind. We are unworthy of the least of his blessings. The pastor's gratitude is due both to God and the church that he has been able to dispose of three full meals each day for two full years in Nebraska.

A Good Book.

REV. EDWIN SHAW.

A writer in the *American Magazine* for December, 1909, says: "One of the questions I have asked most diligently as I have gone about among the more progressive religious leaders of this country is, 'What recent book, or what man, has given you the most light?' By all odds the book most frequently mentioned was 'Christianity and the Social Crisis,' by Walter Rauschenbusch," and the writer adds: "No recent religious book, perhaps, has had a more favorable reception among both church and secular journals, or a wider reading among religious leaders than this."

I had been reading the book with absorbing interest before I saw the article in the magazine. I make a few quotations from the Introduction. The author has "tried to set forth the religious development of the prophets of Israel; the life and teachings of Jesus, and the dominant tendencies of Christianity, in order to ascertain what was the original and fundamental purpose of the great Christian movement in history.

. . . The outcome . . . is that the essential purpose of Christianity was to transform human society into the kingdom of God by regenerating all human relations and reconstructing them in accordance with the will of God. The author evidently feels that the Christian Church has as yet never undertaken to do this, and he shows why it has not been done in the past. He then considers the present social conditions, shows how large an interest the church has at stake in the social movement of today, and "suggests what contributions Christianity can make and in what main directions the religious spirit should exert its force."

The book is written in a clear telling style, in the most lovable spirit, free from harsh or bitter criticism, persuasively convincing that the man knows whereof he writes. The following sentence is charac-

teristic, and is, I judge, the author's own experience: "Many men today longed for heaven when they were young, and the idea of salvation for society never occurred to them; now they are almost indifferent whether they personally survive death or not; but they would gladly give their life if it could help forward the salvation of society. A perfect religious hope must include both; eternal life for the individual, the kingdom of God for humanity."

The book is well worth reading. I like it because it does not tear down without building up, and because it sets forth so well conceptions of religious obligations which coincide so nearly with my own views. Now that I have returned it to the Theological Library at Alfred, any one may have the privilege of reading it by simply asking for it, and paying the return postage.

Purity.

"Intemperance and impurity are close allies. We believe if the use of intoxicants were universally abandoned, before long, nine-tenths of the haunts of shame would as naturally disappear as does miasma in the morning sunshine. Alcoholic drink blights and benumbs the highest and noblest sensibilities; and the evil resorts are to a large extent supported by drinking men while under the influence of drink—men who are always classed as moderate drinkers. We have this testimony from a prominent physician in a great city who is in a position to know whereof he speaks; and it is well known to rescue workers that the women inmates of these resorts, in most instances, descend to their degradation through the direct or indirect effects of strong drink."

What We Have Done.

We shall do so much in the years to come;
But what have we done today?
We shall give our gold in a princely sum;
But what did we give today?

We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer;
But what did we speak today?

We shall reap such joys in the by and by;
But what have we sown today?
We shall build up mansions in the sky;
But what have we built today? —*Selected.*

Young People's Work

REV. H. C. VAN HORN, Contributing Editor.

The Model Endeavorer.

REV. ALVA L. DAVIS.

Prayer meeting topic for February 5, 1910.

Daily Readings.

Sunday, Jan. 30—A Junior model (1 Sam. iii, 1-10).

Monday, Jan. 31—An Intermediate model (Luke ii, 41-52):

Tuesday, Feb. 1—A young people's model (Dan. i, 8-17).

Wednesday, Feb. 2—A model in character (Luke iv, 1-13).

Thursday, Feb. 3—A model in faith (Heb. xiii, 7-14).

Friday, Feb. 4—A model in works (Jas. i, 26, 27).

Sabbath day, Feb. 5—Topic: The model Christian Endeavorer (John xv, 1-8). (Christian Endeavor Day.)

INTRODUCTION.

As our lesson breaks in upon a general subject and covers but a part of it, it occurs to me that an outline of the theme might prove helpful.

The theme is: The relation of the disciples to Christ (John xv, 1-17).

1. The relation set forth in general under the metaphor of the vine (xv, 1-4).

The teachings:

(1) The oneness of Christ and his disciples—in me.

(2) The issue of that oneness—fruit.

(3) The secret of fruit-bearing—abiding in me.

2. The relation set forth specifically (xv, 5-17).

(1) The issue of "abiding" (5).

(2) The issue of not abiding (6).

(3) Abiding interpreted (7-10).

(4) The blessings of abiding:

(a) Power in prayer (7-16).

(b) His joy (11).

(c) His friendship (14, 15).

Despite all that Jesus had taught his disciples, especially in his teachings of the two chapters preceding, his disciples did not un-

derstand him; they were extremely anxious and troubled. He had told them he was to be with them but "a little while," and that they could not follow him "now." But he had given them the promise of a reunion. "In my Father's house," he said, "are many mansions," and "I go to prepare a place for you." He had given them the promise of power, so that they should be able to do even greater works than he had done. He had given them the promise of the Comforter. But despite all this, his disciples were in a state of great anxiety. So, to meet this anxiety, Jesus tells them that their union with him in the coming days will be as the branches with the vine—vital and fruitful.

Many theories have been advanced as to why Jesus employs the figure of the vine—the cup of wine on the table, vineyards upon the sloping hillside, the climbing vine of the temple court. Whatever may have been the visible object, the vine as the image of Israel was a familiar figure to all. (See Jer. ii, 21; Ps. lxxx, 8.)

HINTS ON THE TOPIC LESSON.

Verse 1. *I am the true vine.* Israel is not the true vine. Jesus and the branches that live in him constitute the true vine. The Father owns and cares for the vine.

2. *Every branch in me, etc.* God expects fruit from the lives of Endeavorers. Dead branches have no vital connection with the vine; and while they do no good, they do positive harm. These must be removed. *He purgeth it.* McClintock and Strong, in their Encyclopedia, Art. "Vine," say: "The purging of the vine is effected by making incisions in it with a knife, which requires to be done with great skill and delicacy; in this way the infected sap is drawn off, and the diseased vine, which otherwise would die, is preserved. This is what is called 'bleeding the vine.'" So the fruitful life must be purged that it may yield more fruit. Blessed "bleeding of the vine"!

3. *Now ye are clean, etc.* Only clean lives can bear pure and wholesome fruit.

4. *Abide in me.* The secret of strong, rich, fruitful lives is found in abiding in Christ.

5. *The same bringeth forth much fruit.* Much of our lives is like fallow fields—unproductive. Model Endeavorers should

bear much fruit. Every faculty should be productive. This depends upon the abiding union of vine and branch.

6. *If a man abide not in me.* Away from Christ all spiritual life dies out. It means ultimate death to every thing good, noble and pure. Note the process:

(a) He is *cast forth*—cut off from Jesus.

(b) He is *withered*—indifferent, cold, dead to spiritual things.

(c) He is *gathered*—grouped with other workers of iniquity.

(d) He is *cast into the fire*—separated from God, Christ and holy people. This would be hell.

(e) He is *burned*—tormented by the consciousness of a wasted life, neglected opportunities, and eternal separation.

7. *If ye abide in me.* Note the contrast. If we keep in fellowship with him, and his Word becomes our inspiration and guide, all power is ours. Whatever is born of such inspiration, brought to the Father, will be granted. Fruit-bearing depends upon prayer.

MEDITATIONS.

A model Christian Endeavorer must be a model Christian. But what do we mean by "model"? Says Webster: "A model is any thing that serves or may serve as an example for imitation." I suppose in this sense every Endeavorer is a model—yes, every individual, whether he be a believer or disbeliever. I feel quite sure that the reason we have so many weak, imperfect Christians is due to the fact that man is too often the model in matters of business, morals and religion. We measure ourselves by ourselves. Do you know what Paul says about this? Well, these are his words: "They measuring themselves by themselves, and comparing themselves among themselves, are not wise." Strictly speaking there can be but one true model, Jesus Christ.

"The model Endeavorer," says some one, "is one who never thinks of himself as a model." Yes, that is true. The best men and women whom I have known, those who have helped me most, who have been my ideal and an inspiration to me, have been modest, unassuming, not conscious of the great influence they exerted. The fact is, every individual is a model, pattern, or ideal for some one. And the most solemn ques-

tion for one to consider is that of his influence over others. If only the good, the genuine, the true were used as models, what a grand thing it would be! But even then it is unsafe to pattern our lives after man.

Two incidents which came under my personal observation apply with force here. A young man, a Christian Endeavorer, taught school in a country village. He was loved and respected by both pupils and patrons. In a home where card-playing was considered sinful, that young man taught two young ladies to play their first game of cards, the parents consenting because, as they said, "If it were wrong the teacher would not play cards." That first game of cards cost the parents a world of sorrow in after life.

A Seventh-day Baptist Endeavorer in college was a popular young man, strong, athletic, affable, a model young man, so considered by many. But a certain pastor of one of our churches where this young man spent a part of his vacation could tell you that this "model young man" was so remiss in Christian duty, so lax in his habits, so harmful in his influence over the young, that the pastor was sorely tried, and glad when he returned to college.

It is true that each Endeavorer must have a pattern. Life demands this. The ideal must be born before the real can be accomplished. When God set before Moses the great task of building the tabernacle he said: "See that thou make all things according to the pattern showed to thee in the mount." He has set before us tasks no less great or sacred—to make our lives into temples in which God may dwell. The specifications are drawn up, the Model is furnished. By these we can safely build. The ultimate test of the model Endeavorer, not that he is a "model," but an Endeavorer, is that of "more fruit," and yet more and more.

A STRING OF PEARLS.

"He who reigns within himself, and rules his passions, desires and fears, is more than a king."—*Milton.*

"Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, beneath its shelter, though you may not always be thinking about the house itself. But you always know when you leave it."—*F. B. Meyer.*

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Paul.*

"Never to tire, never to grow cold; to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, and, like God, to love always—this is duty."—*Amiel.*

"A genuine Christian, however gentle and meek and humble, is not at all a milksop, or a sneak, or a time-server; never a colorless, inoffensive, insignificant, chicken-hearted, poor-spirited stick; he does not cringe or crouch, fawn or grovel, asking people to tread upon him and kick him. His head does not hang down like a bulrush. He stands up straight, and has plenty of pluck; he looks at men and things with level glance, and speaks his mind with positiveness. When occasion demands, he will rise in his might, and defy all the forces of earth and hell to move him from his ground. He is not pliable where principle is concerned. In defense of the truth or of the weak he will give battle, no matter what the odds, believing that one with God is a majority."—*James Mudge.*

Verona, N. Y.

Our China Mission.

REV. WILLARD D. BURDICK.

Scripture lesson: Matt. xxviii, 19, 20; John xv, 16.

Although the first Seventh-day Baptist Missionary Society was organized in 1828, nothing definite was done toward establishing a foreign mission till 1845. On May 14 of that year, Elder Solomon Carpenter preached the introductory sermon at the third anniversary of the Seventh-day Baptist Missionary Association, held at Plainfield, N. J. Text, Matt. xxviii, 19, 20. On the next day the following resolution was unanimously adopted:

Resolved, That the Executive Board be instructed immediately to open a subscription for the purpose of establishing a foreign mission; that they be instructed to use their best endeavors to procure one or more individuals who may be willing and ready to engage in such a work; and that the Board be requested to forward from

time to time to the editor of the SABBATH RECORDER, for publication, such information as may come into their possession adapted to enlighten the people upon this important subject.

Not long after this, Elder and Mrs. Solomon Carpenter were called to this work.

At first it was thought best to establish the mission in Abyssinia, Africa, but in view of the unhealthfulness of the climate, the hostility of the government, etc., the plan was abandoned, and China was chosen as a more favorable field. In the summer of 1846, Nathan Wardner and his intended wife, Miss Olive B. Forbes, consented to accompany Elder and Mrs. Carpenter as missionaries to the foreign field. At the close of a missionary sermon by Rev. N. V. Hull, on October 6, 1846, they were married by the Rev. Chauncey Wardner. On December 31 Mr. Wardner was ordained to the gospel ministry, and on the evening of the same day he and Mr. Carpenter were set apart as missionaries to China.

January 5, 1847, our missionaries embarked on the ship *Honqua* for China. Many of their friends bade them good-bye in New York; others went down the New York Bay with them and then parted from them while singing, "From Greenland's Icy Mountains." It was a long and tempestuous voyage. They reached Hong Kong, China, April 29. Here they remained three weeks, carefully considering the question of the proper place in which to locate the mission. Foo-Chow, which had been regarded with favor, was now rejected, and Shanghai was decided upon as having superior advantages. Elder Carpenter then went to Shanghai to locate the mission, and the others followed two months later, reaching Shanghai on August 2.

This interesting trip is quite fully described in the sketch of Elder Wardner's life in the RECORDER for December 6, 1894, and Conference Report for 1894, page 116.

In a communication dated August 11, we "find them settled in a hired house, within the city walls, using an apartment as a chapel." Rapid progress was made in learning the language, and in January, 1894, preaching services were held for the Chinese in the chapel.

The labors of the missionaries were soon blessed with converts, and in July, 1850, a church of seven members was organized. After listening to the prayers of the first

converts to Christianity, Mr. Wardner writes to the SABBATH RECORDER as follows: "You can better imagine the nature of our feelings at beholding a sight like this, than I can describe them. What I have already seen is an abundant reward for all the pangs of parting with friends and native country, or the dangers experienced upon the mighty deep. The privilege of hearing poor heathen pray! It seems as though it were too much to enjoy."

A school for girls, under the care of Mrs. Wardner, had already been started.

At the time of the organization of the church our missionaries were preaching daily in the chapel, and at a place about two miles from the city, and in tea-shops.

In 1851 the chapel, a three-story building, 39 by 36 feet, was erected, the lower being the chapel, the upper used as a dwelling. The entire cost, including ground, was \$2,424.49. Brother Carpenter gave much of personal labor to it, after a hard day's work as missionary, frequently working until 10 o'clock at night. From a letter written in December, 1851, we learn that on "Sabbath day, November 22, our chapel was opened for divine worship. About 200 persons were present. Text, 'And they shall call his name Immanuel.' Since that time we have had three services each Sabbath and one or two each week on other days. The average attendance is about fifty souls. Our location appears to be an excellent one. Our teachers, Chong and Tong, take a part in the ministry and do well."

Mr. Carpenter occupied the dwelling, Mr. Wardner having built a small cottage outside the city, one and a half miles from the chapel, in which he placed his family, the location being much more healthy.

In 1853 the Tai-Ping Rebellion, which had been spreading through the kingdom since 1850, broke out in Shanghai and compelled our missionaries to leave their homes and partly give up their labors. Twice Elder Carpenter had to leave his house, and Elder Wardner moved nine times in eighteen months. At the conclusion of the war Elder Wardner rebuilt his dwelling, the former building having been partially destroyed in the war; the chapel was repaired; meetings were resumed; Mrs. Wardner's school for girls was reopened,

and Mrs. Carpenter took several girls under her care.

In 1855 there were eleven members in the church. "But the excitement of these years told upon Mrs. Wardner's health, and in consequence of that and the delicate condition of the older child, it became necessary for her to return home. She sailed with the boys, February 19, 1856. Her health not recovering, Mr. Wardner was compelled to abandon his deeply loved work and join her in this country. He embarked April 18, 1857, on the English ship, *Bio-Bio*."

Just before his return to America they received into the church the first female convert, who, by her request, was given the name Anna. The little church in Shanghai was lonely and sad at the return of Elder and Mrs. Wardner, but determined to continue the work. Elder Carpenter wrote, "Faint, yet pursuing, is the burden of my message at this time, 'Cast down, but not destroyed.'"

REFERENCES: *Seventh-day Baptists in China*, by Mary J. C. Moore. THE SABBATH RECORDER, Feb. 11, 1886. *Our China Mission*, T. R. Williams, RECORDERS, Feb. 10 and 17, 1887. *Our China Mission*, Sara G. Davis. *Jubilee Papers*. *Greene's Manual for Bible Study*, page 117. *Historical Volumes*.

SUGGESTIONS TO LEADERS.

Secure a good wall-map of China for use in these studies. Have pictures of Elder and Mrs. Carpenter, and Elder and Mrs. Wardner at this meeting, and make these the beginning of a set of pictures of our China Mission, to remain on the walls of the church.

Arrange for several five-minute talks. The following are good topics: A General View of China. (An excellent reference book in these studies is, *The Uplift of China*, by Arthur H. Smith, published by Young People's Missionary Movement, New York. Price, 50 cents and postage.) The Life of Elder Nathan Wardner. The importance of this early movement among Seventh-day Baptists—by the pastor.

REFERENCES: *The Seventh-day Baptist Memorial*, Vol. 2, No. 4. *Conference Report*, 1894, pp. 45 and 115. RECORDERS, 1894, pp. 243, 301, 506, 520, 536, 546, 568, 743, 775.

BRIEF SKETCH OF THE LIFE OF NATHAN WARDNER.

Born in Wheatland, N. Y., April 12, 1820. His mother "was a most enthusiastic believer in, and supporter of, missions;" and at his birth she dedicated him to the work she so dearly loved. She died when he was two and a half years old. Converted at the age of nineteen, after a long and severe struggle. Felt before his conversion that he ought to give up farming and prepare for the ministry. Attended Alfred Academy. Accepted the Sabbath after a long and careful investigation. Called to go with Elder Carpenter as a foreign missionary, September 28, 1846, after a missionary sermon by Elder N. V. Hull, October 6, 1846, he was married to Miss Olive B. Forbes, by his brother, Rev. Chauncey Wardner. December 31 he was ordained at Plainfield, N. J., and in the evening he and Elder Carpenter were set apart as missionaries to China. Sailed for China January 5, 1847. Reached Shanghai in August, 1847. Actively engaged in mission work till April 18, 1857, when he returned to America. Spent some months visiting our churches in the interests of missions. Pastor of the following churches, beginning his labor with each with the date given: Second Alfred, 1858; Westerly, 1866; West Hallock, Ill., 1868; Milton Junction, 1877; Utica, 1892. Engaged in missionary and Sabbath-reform work in Scotland, 1875 to 1877. Mrs. Olive Wardner died October 5, 1888. He was married to Martha Harvey, December 4, 1889. "April 6, 1894, while seated at the breakfast table, reading from the Word of God, of which he had been such a faithful exponent so many years, he heard a voice saying, 'The Master is come and calleth for thee;' and without a word of farewell to those he cherished as a part of himself, without a pain or a struggle, he passed from his devotions into the immediate presence of the One who alone is worthy to be worshiped."

The Church and the Boy.

REV. A. J. C. BOND,

A Conference Address.

I suppose it is natural for people of every age to feel that they live at a critical time; that, in the progress of the human race, the

time in which they live brings the weightiest problems—problems whose solution is fraught with the gravest dangers, and out of which may evolve issues of greatest blessing to humanity. I say I suppose this is true in every age, and it is truer no doubt in an active, aggressive race, and the feeling is strongest in a given age with those who have the highest ideals for the race.

I am inclined to think that he who emphasizes the importance of the issues that are at the front in his own generation, who magnifies the importance of their bearing upon the whole history of mankind, and considers their relation to the ultimate goal of humanity, makes the best citizen and the most helpful Christian.

Our generation is no exception to the rule referred to in the beginning. We feel the weight of our problems, and believe that their correct solution will make for the advancement of the race.

The last few years have witnessed on the part of many Christians a shift, if not of view-point, at least of emphasis. And we believe it to be a part of the religious evolution of the race. By religious evolution we mean simply the process by which the Holy Spirit of God finds response to his appeal to the hearts of men made in the divine image.

In the very wording of the theme of this address cognizance is taken of this new order. And we are all in such accord with it that few have realized that such a theme could not have been assigned a few years ago. It was not so very long ago that adult Christianity was the only kind of religious life known. "The Church and the Sinner" would have been a proper theme for a religious convention, but not "The Church and the Boy." What I mean is, that there was a time when but one type of Christianity was given the stamp of reality. That was an adult type which gave chief emphasis to forms of belief. These forms of belief were accompanied by certain experiences suited only to adult life. The child who became a Christian must seek an experience wholly unnatural to him, and must accept these dogmatic statements which he could neither comprehend nor relate to his life in any way. Far be it from me to condemn all methods of evangelism grow-

ing out of such conceptions of religion as harmful or useless, or to intimate that the changed conception indicates a perfect method. While there are men who spend too much time bemoaning the "old-fashioned revival," neither are we wholly free from charlatans of religious psychology. If we question some of the methods whereby Mr. Torrey has multiplied the number of his converts, we need, also, to use a little common sense in interpreting the tables of Mr. Starbuck. The Holy Spirit, while he may be hindered by our narrowness or neglect, is not confined to any one method of man. If his sphere of activity were thus comprehended by our own ignorance, the world's progress would have been slower than it has been. This confidence in the presence and power of the Holy Spirit, while it makes us walk lightly, gives us confidence as we seek the best method for religious work with boys.

When one criticises any method of the past, the first thing its defenders will do is to point to the men in the church who have grown up under that influence. Certainly the product of any method is the best proof of its worth. But the proof is not fairly made until account is given of the men who are outside the church who ought to have been influenced by the method or organization under trial.

I have not time to discuss methods and organizations. Literature is abundant on these subjects, and every proposed method of work should be studied in view of local conditions and needs. Let us consider rather the spirit of the relationship between the church and the boy which will give the latter a healthful atmosphere in which to develop his religious life.

The child is normally a religious being. This truth must not be overlooked in defining the relation of the church to the boy. Indeed, it must be made the basis of every correct theory of religious work with boys. The boy is normally religious. The children are members of His kingdom. And the boys from our Christian homes, brought up under religious instruction in the Sabbath school, and in the religious atmosphere of home and church, naturally assume the responsibilities of that citizenship. This is true where their adult companions in the

home and church live a normal life of prayer and Christian fellowship. They may grow gradually into a consciousness of this relationship to their Father in heaven, or some event or experience may discover it to them suddenly. In the latter case the discovery will be accompanied by a distinct spiritual experience. But no longer do we expect the boy from a Christian home to have the experience of the hardened sinner, who suddenly realizes the wickedness of his deeds and decides to seek a new life. Neither do we think that he ought to be let alone to grow up unprejudiced by any religious instruction, that his experience may more nearly conform to this adult type of which I have spoken.

Too often it has been assumed, even where not expressed, that boys must "sow their wild oats," and the experience of the prodigal son has too often been treated as the typical experience of a normal boy. The story of the prodigal son has but one use in the religious instruction of boys; that is to emphasize the unnecessary pain and heartache a boy may experience in his own life, and may cause in others, by his wilfulness. There is a class of young men for whom it has a different meaning. Thank God for this story for the sake of the present-day prodigals. But we want fewer prodigals.

There is another expression which we hear oftener these days, and which is used in palliation of boyish misdeeds. "Every boy must go up fool hill." Leaving out the "must," the expression will do well enough, and may be so used as to hasten the boy through the fool period. Let us never speak of it in such a way as to make him feel that the bigger fool he becomes at a certain period, the more completely he fulfils the conditions of budding manhood.

While we would like to see our boys become men like Paul, with his religious zeal, we do not wish for them the experience of Paul on the Damascus road, and that for the simple reason that we hope they may escape some of the mistakes of his earlier years. Of course if it should come to that, we would rather see them smitten blind than to be permitted to go on in a career fraught with such awful consequences. Paul's experience was peculiar to him,

growing out of his past life of hatred of the followers of Jesus—even to persecution and bloodshed. We want more boys with the experience of Samuel. There ought to be a marked similarity between the religious experience of every boy and that of Samuel. Before he was born his mother dedicated him to Jehovah. Serving in the temple under the direction of the priest, it was perfectly natural that he should early come to recognize his obligation to a higher power, and should hearken to the voice of Jehovah. Happy is the boy whose unconscious loyalty to the things of Jehovah as represented in the claims of parents, Sabbath-school teacher or pastor, brings him into a conscious fellowship with Jehovah himself. Happy is the parent, Sabbath-school teacher or pastor who can help the boy to interpret the voice which he thinks he hears, and can help him to fix the affections of his heart, at their first awaking, upon the God who created him and who rightly claims his loyal service.

We believe that Jesus was the perfect boy, as well as the perfect man. And at the age of twelve he felt at home in his Father's house. In other words, he perceived a relationship which transcended his obligations to his earthly parents, and he felt that he must be about his Father's business. And in his life is beautifully illustrated the fact that this higher allegiance is not inconsistent with the fulfilment of a boy's obligations to his parents. For I have no doubt that during the eighteen silent years when he was subject to his parents he was living a life entirely pleasing to his Father in heaven.

Thus far the main object of this discussion has been to set forth the religious nature and requirements of the boy, in the light of which the church must define her attitude toward him. We may devote the moments that remain to a definition of some of the specific duties of the church if she fulfils her obligations to the boys in the parish.

1. The church should supply the boy with a healthful religious atmosphere.

Some one has said that religion has its beginning in reverence. There are many ways in which the church may engender this feeling in the boy. In the architecture

of the church home, in the forms of worship, in the selection and the rendering of the music, in the manner of administering her ordinances, and in the conduct of the adult members. Sincerity is an element which should be apparent in all the public ministrations of the church. Above all things, perhaps, the boy hates sham. Here he is apt to be hypercritical. Not yet mature in judgment, and lacking the charity which years and experience will bring to him, he is likely to people the community with hypocrites. For the sake of these sensitive and undeveloped souls church members need to live transparent lives, free from the possible suggestion of insincerity. This thing which we call the atmosphere of the church should include sympathy. This the boy needs. And he wants it, although he may seem somewhat too particular as to the manner in which it shall be expressed. What I mean is, that there shall be possessed by the church an appreciation of boy life, which shall not take his boyish ways too seriously, which can understand his deeper moods, and which in case of a grave offense will not be too quick to cast him off, or to show a lack of confidence in him.

Young people in the church are quite likely to be watched more closely than are older members, but they are not infrequently held to stricter account of their conduct. Some of the young people have joined the church and we wonder how sincere they were, and whether they will "stand the test." We ought to be applying the test to our own lives, and to be making it as easy as possible for them to do right and to keep their vows. The attitude of the church toward the boy may be illustrated, perhaps, by the attitude of the mother toward her boy in the following story.

A mother had told her boy that he must not go outside the yard to play. Then she sat down where she could watch him. For a little time he seemed quite contented. Finally he was attracted by some other boys across the street, and then his struggle began. He walked to the gate and back again. He hesitated for a time and then went slowly down to the gate, lifting the latch. But he let it fall, and went toward the house, this time looking toward

the window; but he failed to see his mother. For the third time he went to the gate, lifted the latch again, and this time opened the gate far enough to slip through, and away he ran to play with his companions. Later he was called up to give an account of his disobedient conduct and the mother, wishing to make him feel how wicked it was for him to disobey her thus, told him that she was watching him all the while, that she saw him as he walked back and forth debating the question, that she had hoped right might win, and that she was very sorry to see her little boy yield to temptation and disobey her. The boy stood thoughtful for a moment. Evidently she had succeeded in making him realize the seriousness of the offense. Finally he replied: "You saw me, did you, mamma?" "Yes, I saw you." "Did you see me go down to the gate and then come back again?" "Yes." "Did you see me lift the latch and then come away and look toward the window?" "Yes, I saw you all the while, and I am so sorry you disobeyed me." "Well, mamma, if you saw me, why didn't you tap on the window and help a fellow a little?" You get the point, I wish to impress. Do not stand off and see whether the boy will win out. Tap on the window and help a fellow a little. Hold the standard high, the boy will appreciate that; but try to help him, and have patience when he fails.

2. The church should distinguish between the value of the boy and of material things which tradition or association has made dear.

This traditional sacredness of material things has robbed the boy of his rights in many an instance, and has lessened his opportunities for soul culture.

The members of my Sabbath-school class—a class of boys and young men—once organized for outside work, fitting up the room over the vestibule of the church with a stove, lights, carpet, pictures, etc., for a meeting place. This was done with the consent of the trustees, and by the hearty cooperation of the boys. But some of the good people of the church feared lest something might be done there which would desecrate the house of God. I am glad to say that in nearly every instance the fear

was unexpressed until it had been demonstrated that it was a good move. Then different persons told me of the fears which they had in the beginning. These fears exist; and not always are people wise enough to wait to see what the result will be in the lives of the boys. It is a mistake to put the building above the boy. Of course no one desires to do that. But we need to be careful lest the result be not what we really desire. Certain conduct may be improper in a church building, but it is the boy and not the building in which we are chiefly interested.

3. The church ought to furnish the boy with something to do—something that needs to be done, and that it is worth while to do.

The ideal church is the working church. There is enough to be done to employ all its members, so that each will have some real part in the work of the church. More and more do I feel that the church should be so organized as to employ the various and varying talents of its entire membership. I confess that, as a pastor, this is my biggest problem, or the one which weighs heaviest upon me, and I am very far from its solution. Especially does the need of the restless, growing boy demand that some of his superabundant energy be employed by the church. Samuel was serving in the temple when he heard the voice of Jehovah calling him to higher duties. So may the boy today, in helping the church to perform some function of service, receive his first definite call to a life of devotion to the work of the Master.

4. The church should instruct the boy. I am not sure that I have these duties in the order of their importance. I am sure that the matter of instruction is of very great importance. And I feel quite sure that our churches fail here. The Christian Endeavor societies and the Sabbath school, as now organized, do not furnish the needed religious instruction of the young people in the parish. Even where these agencies are supplemented, from time to time, by a pastor's training class, to fit young people for church membership, the time devoted to this phase of the church work is not adequate to the demands.

In my opinion the parochial school, which displaces the public school, will not solve

the problem. I am in sympathy with our public schools with their graded course of study and splendid corps of teachers. But it remains for each church to supplement this by giving the children of the parish that which the free schools can not give.

Perhaps a vacation school in the church would solve the problem—a regular organized school, continuing for a term of weeks, provided with a regular course and efficient teachers. A college or seminary student might be employed by the church to conduct such a school. In most of our churches there are school-teachers who might give some time to the work. The pastor might well be one of the instructors. As for a curriculum and text-books, perhaps the new theological professor could help the churches in this matter. Parts of Greene's Manual, and Kent's Historical Bible might form a basis.

But some one will say: "When will our overworked children and young people have their vacation?" In the first place, let me suggest that few boys are overworked. They want to be busy. What they need is variety in their employment, and the direction of their energies. The instruction of which I speak might be confined to the forenoon. In many instances the parents need them in the afternoon, and they need the employment which the parents have for them. Certain afternoons could be planned to include some of those delightful experiences when pupils and teachers together abandon themselves to having a good time. These might include tramps, and camps, and excursions and other delights of the boy, which have so much to do with the making of his character.

Milton Junction, Wis.

Socials and Their Benefits.

JENNIE CRANDALL.

Quarterly Meeting at Walworth, Wis.

Young people are by nature sociable. They enjoy amusements and recreation. Social amusements and organizations should not be considered as separate from, or subordinate to, the religious life, but a part of it; for the one invariably comes in touch with the other. As we provide for religious and moral training, so we must provide for social training. Since the social

life of the young people lies largely in the hands of the Christian Endeavorers; it becomes the duty of this society to furnish good, wholesome amusements which will be enjoyable to the old as well as to the young.

The fact that socials are used as a means of raising money for the society has made it appear to some that the money-making scheme is the only object in view. But they have a larger purpose—that of true Christian fellowship and the forming of closer ties. If other methods could be substituted for raising the needed funds, such as tithing or systematic giving, much of this prejudiced feeling would be done away with, and the purpose of the social made consistent with that of the organization for which it stands.

The question now arises, what kind of socials are proper to be held under the auspices of a Christian Endeavor Society? The society stands for a high ideal—the upbuilding of Christ's kingdom; and any social which would detract from this high standard is a detriment to the society. Therefore it is hard to decide just what the amusements should be. Any amusement which has a tendency to draw young people toward worldly pleasures or those things which are in the least questionable had best be left out. They may be of no particular harm in themselves, but the taste which they create for those amusements which are harmful is what we want to avoid.

I will mention a few socials which we have tried in our own society with very good success, and which may be of help to others.

The most helpful social we have had was the college social, representing our three schools—Alfred, Milton and Salem. A room was decorated with colors and pictures representing each school. The guests were requested to register, and various tests were required for entrance. The menu represented the different branches of study, from which the guests took their choice. The principal feature was the presentation of papers on the three schools, which were very instructive as well as interesting.

Another social was the May-basket social. Paper, thread, needle and paste were given each person, to construct, in

a given time, a May basket to the best of his or her ability. A prize was awarded for the prettiest basket. As a special means of raising money, a May breakfast was held in the basement of the church from six until nine o'clock.

These are some things we have tried, and they may suggest new ideas to you.

Three very good articles, suggesting games and other entertainment for Christian Endeavor, socials, written by Rev. J. W. Crofoot, Alice Annette Larkin and Martha M. Williams, were printed in March numbers of the SABBATH RECORDER. Look them up and read them.

There are more benefits derived from these social gatherings than we realize. As I have stated before, the young people will have a social time and the world is furnishing them with its many and varied amusements. If the church does not furnish equal attractions, where will our young people seek their pleasures? In places outside the church; perhaps the dance hall. Here is an opportunity for the Social Committee to get to work and plan some wholesome amusement to attract and hold those who are more easily led astray.

The warm feeling of sympathy and friendship among the members of the church and community which a good social gathering engenders is a benefit not to be disregarded. The enjoyment gained at such gatherings as these may be the only reason why certain young people attend the Christian Endeavor meetings. Although this is not the best motive for attendance, yet it may create a habit which will result in a desire for active work in the society.

Milton Junction, Wis.

Martha Burnham.

MARGARET BELL.

Chapter IV.

While the events narrated in the preceding chapters were transpiring in that quiet little neighborhood, the affairs of the Nation were rushing on to a gigantic crash. The same year the Pilgrim Fathers landed on the Massachusetts coast seeking an asylum where they might have liberty to worship God according to the dictates of their own consciences, a Dutch trading vessel, laden with negroes, entered the James River in Virginia, and sold twenty of them

to the planters of Jamestown for slaves. Thus in the virgin soil of this new land, which was destined to become the greatest nation on the globe, two antagonistic principles were planted the same year—liberty and despotism—which only waited the developments of time to bring them into deadly combat.

What a glaring inconsistency confronted the framers of the Declaration of Independence, when, to justify their course in breaking the ties that bound them to the mother country, they signed their names to a document that said, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed," while right under the shadow of this mighty declaration men were being bought and sold as staple articles of merchandise and thus deprived of the rights of liberty and the pursuit of happiness, without their consent. Two principles so diametrically opposed could not always exist in the same republic. In time one must of necessity be swallowed up by the other.

A bitter feeling soon sprang up between the advocates of the contending principles, which, as it increased with the onward march of the years, threatened the dissolution of the Union; and when in the fall of 1860 Abraham Lincoln, a well-known abolitionist of Illinois, was duly elected to the Presidency, the slave States seemed to take it for granted that they were going to be deprived of their so-called rights, and urged on by conspirators, withdrew from the Union and established a Confederacy with Jefferson Davis as its president. This act greatly incensed the free States; still, they were loath to believe that the matter could not be peaceably settled. The eyes of all Unionists were looking eagerly forward to the inauguration of Mr. Lincoln, hoping his calm hand would be able to grasp the helm and steer the Ship of State safely through the tumultuous billows that threatened to engulf her. As the time drew near for him to assume the reins of government, the excitement had reached such a pitch that his friends became alarmed for his safety.

He, however, did not share in those fears; and thanking the crowd that assembled to bid him adieu, and soliciting their prayers, he stepped onto the train, little dreaming of the perils that awaited him. When the train halted by the way, he was greeted with a storm of applause until he reached Harrisburg, where he encountered a very different atmosphere. Taking alarm he left his family behind and proceeded on his journey under the cover of a mask. That he was obliged to steal into the Capitol like a culprit, filled the heart of every loyal citizen with indignation. Notwithstanding this, his inaugural address showed that he did not yet comprehend the magnitude of the conflict. The closing paragraph of the address touched the hearts of all the better classes with its deep pathos and kindly spirit. "I am loath to close," said the great chieftain. "We are not enemies but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory stretching from every battle-field and patriot's grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as they surely will be, by the better angels of our nature." Was a man ever placed in a more trying position than this brave, noble-hearted hero? It was well for him and his beloved country that his feet were planted on the "everlasting Rock."

Mr. Burnham's family were watching these events as they transpired, with keen interest, excepting Martha, who gave the subject no thought until one spring day when she was allowed to accompany her father to the city. The little place Mr. Burnham had years before stigmatized as nothing but a "duck puddle" was by this time a lively little city, bearing the name of Jacksonville. It was a great privilege for Martha to accompany her father to the city, appreciated all the more because such visits were of rare occurrence. They always spoiled her breakfast, for her appetite vanished as soon as a trip to the city was mentioned. The city was situated on the banks of a beautiful, flowing river which always inspired our little heroine with a feeling of awe. When they entered Jacksonville on this morning they noticed that something unusually exciting

had happened. Groups of men were assembled on every corner holding lively discussions. A gentleman called to Mr. Burnham telling him Beauregard was bombarding Fort Sumpter. Then Martha wanted to know how they bombarded anything, and her father hastily replied that they fired guns on it. "Just the way Jesse fires at a mark on a tree?" "Yes, yes, child." "Was that man's gun as large as Jesse's?" "Yes, and a great deal larger." "Was Fort Sumpter and that man near here?" "No, no, Martha, they are hundreds of miles away. Don't ask so many questions." So she relapsed into silence wondering what Fort Sumpter was and what hurt it would do if the man with that horrid name and a big gun did fire at it, and why people here should be so excited about it when it was so far away, and why her father didn't want to talk about it.

As soon as Mr. Burnham could finish his business he put the lash to his ponies and the journey home of seven miles was taken in silence, broken only by the click of the horses' hoofs as they beat on the hard ground, excepting when they met some one, and then Mr. Burnham halted just long enough to tell the news which Martha noticed sent the same troubled expression to their faces that had characterized all the others. When they reached home the first words Mr. Burnham said to his wife were, "Beauregard is bombarding Fort Sumpter," and the look of joy with which she welcomed them home was quickly changed to one of sadness. Did she think of Jesse at this moment, and the day she stood by the open grave of her little boy, thinking her trial was more than she could bear? We do not know, but if such thoughts came into her mind, she quickly banished them; for Jesse was their only living son and they must have his care. She had yet to learn that the cruel war whose signal shot had just been fired was no respecter of only sons. I presume, however, she hardly thought then that it would reach her home; but she took it as a premonition that there was untold suffering in store for some one and that always stirred her to the very center of her being.

Martha again tried to find out more about the matter that was making every one look so sad, but no one seemed inclined to speak. A stillness almost as of

death reigned in the house, and she ceased her questioning and went to her play glad to escape from the oppressive atmosphere and probably imagining that that old rebel Beauregard had a fort in the dooryard and she was going to bang it down with a wooden gun.

Jesse's spirit was fired by the intelligence. His parents noted it; but if it made their hearts bound with apprehension, they said nothing. After all, they would not have had it different if they could. He was just what they had brought him up to be.

The following August, Hannah, wrapped in a silken robe, stood at the marriage altar, a perfect picture of loveliness, by the side of a Mr. Charles Hoag, and the vows were taken that made them husband and wife.

Mr. and Mrs. Burnham were not well pleased with their daughter's choice, but they said nothing to her. The union was brought about chiefly by the influence of Hannah's friends who thought they were securing for her a prize. Why will people take the responsibility upon themselves of encouraging such unions, that are just as likely to result in misery as happiness? Strange as it seems, "match-makers" have existed from time immemorial and probably will continue to exist while time shall last.

Mrs. Burnham expressed her feelings to Hannah's friends, but they told her to dismiss all such forebodings. Mr. Hoag was a man she might well be proud to receive into her family, and they thought so much of Hannah they could not bear the thought of her missing such an opportunity. But a short time before the marriage was consummated, the wife of one of those who had been so anxious to effect the match, said to Mrs. Burnham: "I am feeling very anxious about Hannah. I have had a dream lately that haunts me almost hourly. I dreamed Hannah was visiting at our house and she fell backwards into our well. We dug that well and I am wondering if we have dug a well for her to fall into." A poor consolation these words afforded Mrs. Burnham on the eve of her daughter's marriage.

Mr. Hoag was a very fascinating young man who had lately come from New York. Nothing of his previous life was known, but he soon made quite an impression on the community. He was industrious and quick, could do more work in a day than

any man in the vicinity, and his manner being so winning all eyes were attracted to him.

He was not a professed Christian, but he claimed to be deeply interested in religious matters and there was not a member of the church who was more punctual at its appointments than he. Sunday morning always found him seated in the choir whether the weather was fair or foul. He told Hannah when she presented it as an objection to their union that he was not a Christian, that he thought the time not far distant when he should openly profess Christ before the world. Thus this wily deceiver drew a veil over the eyes of this single-minded girl in whose whole life there had not been one act she would wish to hide from him to whom she was going to commit the keeping of her happiness. Being entirely guileless herself, the thought did not cross her mind that he was in any sense untrue in his representations. O Hannah! why were you thus deceived?

If the marriage altar where the destiny of a pure, true-hearted woman is linked with that of a villain is not an altar over which angels weep, then it is beyond the power of our imagination to conceive where that altar is to be found.

As soon as the marriage was consummated, Mr. Hoag began to unmask, rather cautiously at first, for he had an object to accomplish which haste might defeat. The religious mask was discarded at once, for he despised the sanctuary and had only endured its ministrations that he might win the maiden who had challenged his admiration. He accompanied his wife to church the first Sunday after they were married, and then—she went alone.

I have often wondered what the feelings of this bride of but twelve days were as she wended her lonely way to the house of God while he, who had so recently sworn to love and cherish her, lounged idly at home. Thank heaven that she had the grace to take up her cross and carry it with so much fortitude that no one but her mother read the anguish of her heart as she entered the assembly alone. The mother saw it at a glance, and her heart beat wildly as the prospect of her beloved daughter's future life loomed up before her mind. But it was too late to prevent it. The die had been cast and all that re-

mained was to make the best of the situation; and like the true woman that she was, she rose bravely up to bear her part of the burden that had fallen on these young shoulders. Oh, those words, "Too late"—how they grate upon the ear and chill the life-forces of our being! Every now and then we see some one loosed from his moorings and cast into the foaming, seething ocean of temptation. We gaze spell-bound for a moment, witnessing this struggle; and as he goes down, the breezes waft back to our ears the wailing cry of despair: "It is too late to rescue me." Ah! the shores of time are strewn with these wrecks. Would to God they might incite us to more earnestness for the salvation of the perishing.

Martha received the announcement of her sister's marriage with a flood of tears. Vain was the effort to console her by telling her that instead of losing a sister she had gained a brother. Jesse was all the brother she wanted. Mr. Hoag was cruel to come into their home and carry her sister away, if only for half a mile. It was very different from having her at home. She loved Hannah none the less, but she did not feel the same joyous freedom in her presence that she had felt before. Some one had come in between them. So quick are children in reading character that Martha was probably impressed with the idea that Mr. Hoag was not worthy of perfect confidence. If she had not felt under restraint when in his presence, without doubt she would have welcomed him as a brother; as it was, she turned to Rebekah for solace and lavished an unwonted amount of affection on her. But another trial was just at hand, for in three months Rebekah took the same step. Martha then turned to Jesse for her chief companionship, thinking she was safe here, for he had too much sense to follow his sister's example.

Mr. and Mrs. Burnham were greatly displeased with Rebekah's suitor, and realizing that Hannah had been duped, determined to prevent Rebekah from following her sister's footsteps if they could do so in a kindly way. Mrs. Burnham presented their objections in as mild a manner as possible, telling her daughter that even if she married Mr. Holtze she was not yet qualified to take upon herself the duties growing out of that relationship. She needed more ex-

perience and better training. The nervous affection that had prevented her attending school was no longer in the way and she wished her to enjoy the same privileges of education her sister had enjoyed. She did not think Mr. Holtze a suitable companion anyway and wished her to wait until her mind was more mature before she decided in that direction.

The kindly admonitions were not received in the same spirit they were given, and Mrs. Burnham felt as if the foundations were giving way beneath her. Could it be possible that both her daughters, whom she had been training so carefully from infancy to make happy homes in the future, should they be called on to do so, were going to be united to men who were not worthy of them? Yet as Rebekah asserted that she should marry Mr. Holtze, the mother must submit to the inevitable and smother her feelings as best she could.

Rebekah too had been urged to this step by mistaken friends and she seemed to take it for granted that their interest in her welfare was greater than her mother's. Is it not strange that a girl who has been reared with tenderest care and never had a thought that her mother was in any way working from selfish motives, when she reaches the most important crisis of her life, will turn for advice to those outside of her home, who have very little interest, if any, in her, thinking her mother has suddenly become selfish? Yet so it often happens.

My fair young friends, beware! If you have a true mother, remember there is no one on earth who guards your interests as she does. It was she who went down into death to give you life; it was she who watched over you in your helpless infancy; and when your little frame was scorched with fever and you seemed to be hovering on the confines of the unseen world, it was her care and prayers that brought you back to life. Cherish her then as earth's best treasure. Make her your confidant in *all* your joys and sorrows. Keep nothing that concerns you from her; for unless she knows the inmost workings of your heart, she will only understand you in part and consequently will not be so well qualified to advise you. The same rule applies to boys. Girls need their mother's counsels no more than boys. The boy or

girl who has confided everything to a discreet mother will be an enigma if he does not prove to be a blessing to the world.

William Holtze, who claimed the hand of Rebekah Burnham, was a German who left his fatherland when but sixteen years of age. It was evident that his training had not been of the best type. He had some noble traits and some that were very ignoble, and it depended entirely with him, as with every one else, which nature gained the ascendancy. He had many disagreeable ways, one of which was laughing before he told anything, while he was telling it, and after he was through. This was very trying to Mr. Burnham, who said it was enough to make a person seasick on the Rocky Mountains. Mr. Holtze had a very jealous and suspicious nature, was greatly incensed if crossed, and inclined to be a little revengeful. He soon learned that he could not control Rebekah, for she possessed too much of her father's nature and was determined to maintain her rights. She would not trespass on his rights, neither would she allow any infringement on her rights. Mr. Holtze was a better man than Mr. Hoag and not so skilful in covering up his faults. He professed Christianity and united with the church, and for a time it looked as if his better nature would overcome the other. He and Rebekah remained at home nearly a year after their marriage. He at once began to whisper his evil surmising into his bride's ear, telling her that her parents cared more for Hannah than they did for her and treated her better. He tried to make a breach between Jesse and his father, picking up and magnifying Mr. Burnham's faults until Jesse could stand it no longer and told his mother what was going on. Mr. Hoag was pursuing a similar course and thus the seeds of discord were being sown in this family where the utmost confidence had always reigned. This cut Mrs. Burnham to the quick. She had taken so much pains to inspire her family with confidence in each other, and when these two intruders entered the family, there were no secrets in the home that were not known to each member of it. It was a sanctuary that no outsider had ever profaned.

Martha liked Mr. Holtze better than she did Mr. Hoag. His broken English amused her greatly, so much so that her

mother found it difficult to keep her from using the same expressions in his presence.

(To be continued.)

News Notes.

NEW YORK CITY.—On Christmas day eight persons from the Italian Mission were baptized by Pastor Van Horn. These, with others, are soon to be organized into a church.—An entertainment and social occurred at the home of the pastor on January 2. All seemed thoroughly to enjoy both.

Salem College Notes.

The fall term examinations occurred December 22 and 23, and the term closed December 23. The winter term opened January 4, with an enrolment which shows a steady increase in attendance. Every student, new and old, seems to be inspired with new and high determinations to make this term's work the best.—Doctor Clark has sufficiently recovered from his illness to take up his work again.—The Y. M. C. A. work is going along nicely, owing to the interest manifested by the members, and the encouragement given by the ministers of the town, who have so kindly taken part in the work by giving excellent talks along the line of religion.—On December 7 Rev. Mr. Kelley, who was holding revival services in the First-day Baptist church, and Pastor Woofter of that church gave intensely interesting talks on Natural and Revealed Religion.—December 13 Rev. Mr. Backus, pastor of the Methodist Episcopal Church, gave a very helpful talk on the subject, Advantages of Religion to the Individual.—Doctor Clark is now giving a series of talks along the line of, Why Are We Religious? These lectures alternate with the Bible-study class, that is conducted by the Bible-study Committee, in the Y. M. C. A.

O. B. B.

C. E. Topic and Daily Reading Booklets for the year 1910 are now on sale at the RECORDER office. These booklets are published and sold at the RECORDER office by order of the Young People's Board. Address the SABBATH RECORDER, Plainfield, New Jersey.

"Cultivate those habits which help and cut out that hinder."

Children's Page

The Animal School.

Did you ever hear of the animal school? No? Then I will tell you about it.

Miss Willow was the teacher, and the reason she was chosen was—why do you suppose? Because she had so many switches about. If any one didn't behave, she would reach out one of her long arms and get a switch, and then—un—m—m—m—m!

The scholars were: the donkey with his long ears; the owl, always half asleep; the stamping horse; the woolly sheep; the billy-goat; the black cat; the curly dog; the goose, long of neck; the turkey gobbler; the duck; and the little red hen. Then there was a row of birds on the top rail of a fence. And—oh, yes—there was the frog. I almost forgot the frog. He sat in a puddle.

When it was time to begin, Miss Willow snapped all her switches. It was quiet in an instant. "Now," said she, "who is absent?"

The owl cried out, "Whoo-oo, whoo-oo, whoo-oo!"

Miss Willow turned angrily to the horse. "Was that you who mimicked me?" she asked.

The horse, trembling very much, answered quickly, "Neigh, neigh!"

"Attention!" said Miss Willow. "What does b-a spell?"

The woolly sheep answered, "Baa!"

But just then the billy-goat stepped on the red hen's toe. A bird on the fence behind saw it and cried out, "Whip-poor-Will." And Miss Willow wept at the billy-goat's badness.

"We will now have our lesson in manners," said Miss Willow. "What does a man do when he meets a lady?"

The curly dog cried, "Bow!" and was patted for giving the right answer.

"And how should we eat at the table?"

The turkey answered, "Gobble, gobble, gobble!" Miss Willow reached for a

switch. And the prim goose said in a shocked voice, "Hs-s, hs-s."

"Do we eat with knives?" asked Miss Willow.

"Neigh," said the horse; and the little red hen put in "Cut, cut, cut!"

"Who is that new scholar on the fence?" Miss Willow asked.

A brown bird answered, "Bob White!"

"And who came in late?"

The black cat cried, "Me-ow!"

But the donkey wouldn't answer any of the questions, and had to be put on the dunce stool, with a dunce cap over his long ears. And the duck always read through her nose, like this, "Quack! quack!" And one little greenish bird had to have a handkerchief tied over his bill, because he would interrupt by shouting, "Teacher—teacher—teacher!"

All this time the frog sat in his puddle and said nothing. Now he put his head out, and muttered in a deep voice, "Better-go-home, better-go-home, better-go-home!"

So the wind whistled a march, and away home they went.—*Little Folks.*

Deacon J. Lavern Clarke.

Deacon Clarke, son of Albert and Alzina Davis Clarke, was born at Brookfield, October 25, 1848, and died at the same place, January 7, 1910, in the sixty-second year of his age. Cause of death, pneumonia with complications of heart trouble.

On March 15, 1871, he was united in marriage to Lucinda Elnora Babcock. To them were born two children: Mrs. Luella Worden of Brookfield, and Dayton Clarke of Los Angeles, Cal. These, with their mother, many relatives and a host of friends, live to mourn their great loss.

In 1875, during the pastorate of Eld. Julius M. Todd, he was converted and joined the Second Brookfield Seventh-day Baptist Church. On December 30, 1886, he, with C. E. Clarke, was ordained a deacon of the church, which office he has faithfully and honorably filled all these years. He was interested in every good work of the church, society and community. A man of quiet ways and few words, he was one of splendid mind, large ideas, sound judgment, pure heart and unimpeachable character, respected, honored and loved by all who

knew him. He dearly loved children and one of the silent testimonies to the high qualities of his nature was that children loved him and constantly sought to be with him. While broad in his sympathies for the various activities of the community, being a stockholder and trustee of the Madison County Agricultural Society, and a trustee of the Village Cemetery Association, his interest was chiefly in his church, of which he was an honored and useful trustee as well as a deacon. His heart was in the work of the Lord and he was supremely anxious that the cause of Christ should be advanced everywhere. Like Barnabas of old it might fittingly be said of him, "He was a good man, and full of the Holy Ghost and of faith."

The funeral was held from the church, Monday, December 10, at 2 p. m. The house was filled with relatives, neighbors and friends, who thus gathered to pay the last sad tribute to one whom they honored and loved. Service was conducted by his pastor who spoke briefly from 2 Tim. iv, 7, 8.

H. C. V. H.

HOME NEWS

WALWORTH, WIS.—Bro. J. H. Hurley began a series of meetings with us, November 19. We held through two weeks, with mild weather and a mild audience. Sickness among us at the time kept some from the meetings. A few of our Juniors and others gave evidence of strengthening faith. Some of our First-day neighbors came in and took part in the testimony meetings. There was certainly much good done, but the conditions did not seem to the evangelist favorable enough to continue, so we handed him \$60 and let him go back to his family. Then, behold, the following week turned severely cold and stormy. This would have prevented having much audience. Brother Hurley gave a Sabbath sermon on his last night. This also did him honor, and he did it with faith and good force. In my opinion it was providential that Brother Hurley could come with us those two weeks. Of course he wins with all reasonable hearers, or should I say, with all hearers when

they are reasonable. He has an easy grace, and especially in personal approach. He is very direct and practical in his preaching. He has a skilful way of "dangling the bait" as one of the Lord's trained and experienced "fishers of men."

On Christmas day we had a Sabbath-school program at the time of the usual preaching service. The children gave recitations worth remembering and we had beautiful and appropriate music. An offering was taken for the work down at Fouke. I'm sorry it was no larger, but the audience was not large and there are so many different calls for money. A pleasant social was held in the basement that night.

New Year's day was our regular time for communion and covenant meeting. There were encouraging evidences of faith in this meeting not manifested at any other time.

The next day was annual meeting and dinner. These had about our usual numbers and the business part took some advance move. The preacher's salary was raised \$100 and it was voted to pay expenses monthly. This raise is respectfully declined by the present preacher, as he is fully of the opinion that he should go to another field after these seven and one-half years, and thereby get and give a new hold in the work. There are many allurements to remain here, but faith has not the proper hold. The advantages of taking a change promise better service.

M. G. S.

DEATHS

COLEMAN.—Henry C. Coleman was born at Rod-dashousen, Germany, July 11, 1836, and died suddenly at Andover, N. Y., December 4, 1909.

He was educated in the public and Lutheran Church schools and confirmed in that church. He came to this country with his parents when fifteen years of age. He became a steam-engineer and in early life worked at that business, but in later life was a successful farmer. April 28, 1859, he married Miss Addie Green. He enlisted during the Civil War in the 165th Regiment, N. Y. State Volunteers, and served three years. Part of this time he was a prisoner in Andersonville. He was a member of Seaman's G. A. R. Post. A large delegation of his comrades attended his funeral. He has lived at Little Gen-

(Continued on page 126.)

Sabbath School

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, D. D., Professor of
Biblical Languages and Literature in
Alfred University.

Feb. 12.	Worldliness and TrustMatt. v, 19-34.
Feb. 19.	The Golden Rule—Temperance Lesson,	
		Matt. vii, 1-12.
Feb. 26.	False and True Discipleship,	Matt. vii, 13-29.
Mar. 5.	Jesus the HealerMatt. viii, 2-17.
Mar. 12.	Two Mighty WorksMatt. viii, 23-34.
Mar. 19.	A Paralytic Forgiven and Healed,	
		Matt. ix, 1-13.
Mar. 26.	Review.	

LESSON VI.—FEBRUARY 5, 1910.

ALMSGIVING AND PRAYER.

Matt. vi, 1-15. Commit v. 6.

Golden Text.—"Take heed that ye do not your righteousness before men, to be seen of them." Matt. vi, 1.

DAILY READINGS.

First-day, 1 Cor. xiii, 1-13.

Second-day, Gen. xviii, 23-33.

Third-day, 1 Kings viii, 22-36.

Fourth-day, Luke xviii, 1-14.

Fifth-day, John xvii, 1-26.

Sixth-day, Luke xi, 1-13.

Sabbath-day, Matt. vi, 1-15.

INTRODUCTION.

Jesus has been speaking of the teaching of the scribes and Pharisees as contrasted with his own, and now proceeds to speak of their practice. Theoretically a man might be a Pharisee and escape being a hypocrite, but in practice there was not much chance.

When a man believes and teaches that he has fulfilled all the requirements of the law since he has kept the letter with no particular regard for the spirit, we may be sure that he is only a step away from conscious hypocrisy. The Pharisees were seeking for the approval of men rather than of God.

From our point of view the teachings of Jesus in this Lesson seem very natural and almost commonplace. We must remember however that in that age the Pharisees were respected as very religious, and that their standard of righteousness was accepted as the normal standard. There were to be sure a few that were ready to sympathize at once with Jesus' teaching, but they were in the minority.

A man usually becomes a hypocrite by degrees. He does not all at once decide that he will pretend to be righteous instead of being righteous. We might never become as bad as those who are mentioned in our Lesson, but we do well to be warned by these words addressed by Jesus to his disciples so many years ago.

TIME, PLACE and PERSONS.—Same as in last week's Lesson.

OUTLINE.

1. Warning in Regard to Conduct. v. 1.

2. True Almsgiving. v. 2-4.
3. True Prayer. v. 5-8.
4. The Model Prayer. v. 9-15.

NOTES.

1. *Take heed that ye do not your righteousness before men.* This verse is a general precept in regard to conduct. Its meaning is made plain by the three following illustrations: concerning almsgiving, prayer, and fasting. *Righteousness* in this verse means acts of righteousness. King James' Version, following inferior manuscript authority, has given us the word *alms* instead of *righteousness*, and so has obscured the fact that this verse serves as an introduction not only for the first illustration, but for all three. *To be seen of them.* It is not altogether wrong that good deeds should be done openly so that men may know about them; but when they are done expressly that men should see them they are entirely lacking in that inner characteristic which makes them deeds of righteousness. The man who thus makes a parody of right doing need not flatter himself that he has deceived the heavenly Father. His deeds, however good they may seem in the sight of men, will not be reckoned as works of righteousness by the all-knowing Judge.

2. *Sound not a trumpet before thee.* Whether this should have a literal interpretation or not may be questioned. But at all events the Pharisees were trying to get credit in the eyes of men for virtues which they did not possess. *Hypocrites.* This word originally referred to the play actors. It is appropriate for any pretender, and especially for those who are pretending to do service to God and their fellow men when they are really serving nothing but their own vanity. *Synagogues.* Alms were often collected in the synagogues. *They have received their reward.* They desired to be accounted by their fellow men as generous and benevolent, and that is the precise reward which they received and none other. They at the same time expected to be regarded of God as righteous; but under the circumstances that was too much to expect.

3. Let not thy left hand know what thy right hand doeth. If possible even conceal from yourself what you are doing. When you are giving alms do not think of congratulating yourself as doing a very meritorious deed. How much less should you call the attention of others to what you are doing. The one who truly gives alms has his attention directed toward the wants of his fellow man.

4. *That thine alms may be in secret.* Our Lord means that this good deed should be concealed so far as any seeking for reward is concerned; but this injunction should not be pressed to signify that such acts of benevolence ought under every circumstance to be concealed. Paul praised the benevolence of the Macedonians to stir up the Corinthians to emulation. Our Saviour said, Let your light shine before men. *Thy Father who seeth in secret.* Nothing is concealed from God. The good deeds that are known only to yourself will surely have their proper recompense.

5. *In the synagogues and in the corners of*

the streets. That is, in the conspicuous places where their piety might be noted. Since the time of Ezra the Jews had been growing more and more into the use of forms of prayer and stated times. The Pharisees were delighted to have the hour of prayer overtake them in some public place, and doubtless planned to be thus overtaken.

6. *Enter into thine inner chamber.* True prayer is a private matter of the individual with his God. Our Saviour is giving such emphasis to the condemnation of the spirit which regards prayer as something to be exhibited that he does not stop to speak of any exceptions to his precept. He certainly does not intend to condemn the practice of joining with others in prayer. Compare Matt. xviii, 19, and many other passages.

7. *And in praying use not vain repetitions.* Another way to misuse prayer is to say the same thing over and over again like the stammerer in his involuntary repetition of a syllable. This folly was particularly noticeable among the heathen. Compare 1 Kings xviii, 26 and following. The Lord's Prayer has itself been used in vain repetitions, and especially so in the counted prayers of the Roman Catholic Church. *For their much speaking.* Compare the parable of the Importunate Widow. It is a grave mistake to imagine that we can influence our heavenly Father by teasing.

8. *Be not therefore like unto them.* Their practice is absurd, and should therefore be avoided. *For your Father knoweth what things ye have need of.* And does not need therefore to be asked over and over again in order that we may be sure that he is informed. Some might say, Why then pray at all? Because indeed it is natural to ask for what we want, and for the sake of communion with our heavenly Father.

9. *After this manner therefore pray ye.* Jesus gives a form of prayer for the guidance of his disciples. All that we need to ask for may thus be summed up in a few simple petitions. This prayer is given in a different connection in Luke's Gospel, and some think that Matthew has misplaced it. However, it is very likely that Jesus gave this teaching in regard to prayer more than once. *Our Father who art in heaven.* We pray to a God easy of approach, and one who does not need to be persuaded to grant our requests. Compare ch. v, 45, and note on that verse in Lesson V. *Hallowed be thy name.* That is, let it be venerated and regarded as holy.

10. *Thy kingdom come.* That is, may thy dominion be established. We are to pray that God's power may be triumphant over the forces of darkness and evil, and that his way may extend to the end of the earth. *As in heaven, so on earth.* This expression may be regarded as belonging to all of the first three petitions. The highest that we can desire for mankind is that God's will shall be as completely fulfilled by them as by the angels in heaven.

11. *Give us this day our daily bread.* Passing now from the general petitions for that which is best for all the world, we come to petitions for personal needs. We are to ask our heavenly Father for the necessities of this

life. It is worthy of curious notice that the word translated "daily" has been the source of almost endless discussion, for it is a new word coined by the New Testament writers and used only here and in the parallel passage in Luke's Gospel.

12. *And forgive us our debts.* We need forgiveness for sins against God and our fellow men just as really as we need the daily bread. In the parallel passage in Luke we have the word "sins" in this petition. The rendering, "Forgive us our trespasses as we forgive those who trespass against us," has come into popular use through the Book of Common Prayer. This is a comparatively free rendering of the Greek; but has its justification in the fact that our Lord was evidently referring to spiritual debts rather than to literal debts of money. Tyn-dale's Version of the New Testament has the word "trespasses" instead of "debts;" but the Lord's Prayer of the Book of Common Prayer does not come from that, nor from any other English Version of the New Testament, but rather from earlier English service books which were in their turn translations and revisions of Latin prayer books of Roman Catholic origin. *As we also have forgiven our debtors.* This is not an argument to show that the suppliant has earned forgiveness by reason of his own forgiveness of others. He shows rather that he is in a condition to receive forgiveness because he has a forgiving spirit.

13. *And bring us not into temptation.* Since God rules by his providence over all the affairs of men it is fitting for us to make the petition that we be spared from the trying circumstances. God himself does not tempt us, as we are expressly informed by James. James i, 13. This petition portrays the natural distrust that even a strong man has of his own power to resist evil. When James says, Count it all joy when you fall into manifold temptations, he is thinking not of the trial but of the results. *But deliver us from the evil one.* Or simply, Deliver us from evil. The doxology of the Lord's Prayer is not found in the best manuscripts, and is doubtless an insertion.

14. *For if ye forgive, etc.* An explanation of the fifth petition. v. 12. Compare Matt. xviii, 35. The man who will not forgive is in no frame of mind to appreciate forgiveness for himself. If he can not feel the weight of his own sins in the sight of God so great that any little injury that his fellow man has done to him is insignificant, he is in no condition to receive the pardon that is offered him.

SUGGESTIONS.

This Lesson again brings to our notice the importance of right motives. Motives are indeed the key to any situation. God looks not upon the outward appearance, but upon the heart.

We need not be worried by the seeming contradiction of the precepts in regard to praying and giving alms in secret with the injunction to the disciple to let his light shine. Our Saviour is stating general principles for conduct rather than giving explicit rules. We ought to let our lives testify for the Master whom we follow, and not to be reluctant to let it be known for what we stand. On the other hand

when we are tempted to set ourselves forward and show off our righteousness, then we should be very careful that our righteous deeds are done in secret.

We are not required to use the Lord's Prayer if we do not feel inclined to do so. It is given as a matter of convenience and for a pattern.

The Lord's Prayer is such a model of convenience in expressing all that is essential in our intercourse with God that it is not to be wondered at that it is in such universal use in the church service and in private devotions.

SPECIAL NOTICES

The address of all Seventh-day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

Seventh-day Baptists in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock in the hall on the second floor of the Lynch building, No. 120 South Salina Street. All are cordially invited.

The Seventh-day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 518 W. 156th Street.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Seventh-day Baptists in Madison, Wis., meet regularly Sabbath afternoons at 3 o'clock. A cordial invitation is extended to all strangers in the city. For place of meeting, inquire of the superintendent, H. W. Rood, at 118 South Mills Street.

The Seventh-day Baptists of Los Angeles, Cal., hold Sabbath school at 2 o'clock and preaching services at 3 o'clock every Sabbath afternoon in Music Hall, Blanchard Building, 232 South Hill Street. All are cordially invited.

The Seventh-day Baptist Church of Battle Creek, Michigan, holds regular services each Sabbath in the chapel on second floor of college building, opposite the Sanitarium, at 2.45 p. m. The chapel is third door to right beyond library. Visitors are cordially welcome.

Mamma—"What are you trying to draw?" Little Ethel—"An elephant." Mamma—"Rather a difficult subject." Little Ethel—"I'd rather draw elephants than anything else, because my friends can always tell what it is. They know an elephant is the only animal with two tails."

Tommy—"Pop, what is the difference between vision and sight?"

Tommy's Pop—"Well, my son, you can flatter a girl by calling her a vision, but don't call her a sight.—*Philadelphia Record.*

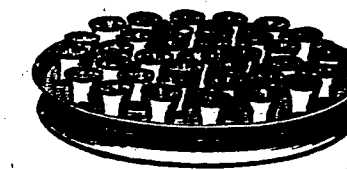
"His house is furnished with the most exquisite taste." "Yes, but not his own." —*Puck.*

WANTED.

A number of Sabbath-keeping young men over eighteen years of age for nurses' training school, and call boys and elevator service. In writing please mention age and line of work in which you are interested. BATTLE CREEK SANITARIUM, Battle Creek, Mich. tf.

Any one desirous of securing employment at Battle Creek, Mich., will please correspond with the Labor Committee of the Seventh-day Baptist Church of that city; viz., Mrs. W. L. Hummell, H. V. Jaques, A. E. Babcock. Address any one of these, care of Sanitarium.

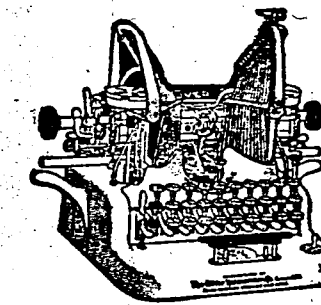
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(Continued from page 122.)

ese, Alfred, Independence and Andover and with his family, has attended Seventh-day Baptist churches many years. He was an honored citizen and patriot, an obliging neighbor and a loving husband and father. He leaves a wife, three children and a brother, and many other friends to mourn his departure.

Services were conducted by the undersigned at the beautiful Coleman home in Andover, and a large attendance and the sweet flowers attested the love of friends and neighbors. I. L. C.

STILLMAN.—Elisha P., son of Daniel P. and Frances M. Potter Stillman, was born in Almond, N. Y., October 11, 1837, and died in the same town at his son Lavern's home, between Almond village and Alfred Station, December 6, 1909.

May 6, 1859, he was united in marriage to Miss Mary Dean, by Rev. Nathan Wardner. Mr. Stillman attended school in Almond and at Alfred, where he made good progress and became a teacher. He taught school for many years, but finally turned his attention to farming and spent his last days on his farm joining his son's house where he died. He had been in declining health for many years. Mr. Stillman was a respected citizen, a good neighbor and loyal friend. His wife and children have the sympathy of the community in their loss of husband and father. He leaves a wife and two sons, Lela and Lavern Stillman, five grandchildren and a brother, Horace G. Stillman.

Funeral services were conducted by Pastor Cottrell, and a quartet from Alfred furnished appropriate music. Interment was made in Alfred Rural Cemetery. I. L. C.

POLAN.—Sperie Polan, daughter of Preston and Melissa Davis, was born on Rock Run, Doddridge Co., W. Va., July 13, 1871, and died at her home at Sugar Camp, December 20, 1909, aged 38 years, 5 months and 7 days.

She was united in marriage to M. O. Polan, May 5, 1894. Their home has ever been in this community. When fourteen years of age she was converted in a Salvation Army meeting, joined the Middle Island Seventh-day Baptist Church, and has since lived a faithful Christian. She endured the sufferings incident to the great White Plague, in perfect peace, making every preparation for her departure. The husband and five children have the hallowed memory of her perfect trust and calm resignation to the Master's will.

BOND.—William Howard Bond, the only child of A. C. and Mary C. Bond, was born near Farina, Illinois, June 24, 1864, and died near the place of his birth December 27, 1909.

He was baptized by Eld. O. U. Whitford, February 28, 1877, and united with the Farina Seventh-day Baptist Church, continuing till death a highly respected member. On October 1, 1894, he was united in marriage to Clara Green. To them were born six children—four boys and two girls. A firm believer in Christianity and the value of moral and intellectual culture, he de-

sired to give his children the best possible advantages in these directions. With such aspirations for his children and having a strong desire to share with his companion the cares and responsibilities consequent to the rearing of his children, it was hard to think of leaving his family, but his faith in the loving care of God made it easier to bear.

Services were held at the home, December 29, conducted by his pastor. W. D. B.

REYNOLDS.—Thankful Melissa Bloss Reynolds was born in Independence, N. Y., March 19, 1843, and died in Alfred, N. Y., January 2, 1910.

Ten of the eleven children of Jacob and Sophronia Parker Bloss grew to maturity. Three still survive. In February, 1868, she was married to James Lester Reynolds. For over twenty years they have lived in Alfred and she has been a member of the First Alfred Church, and an especially active worker on the Sunshine Committee of the Evangelical Society. She helped several students to gain the education she would have been glad to have. Her death was due to shocks of apoplexy. During the last year she has been helpless and has been tenderly cared for by her husband.

Services were conducted at the home, January 5, 1910, by Pastor L. C. Randolph. Text, Rev. xxi, 18, 6. L. C. R.

CLARKE.—Deacon J. Lavern Clarke died at Brookfield, N. Y., January 7, 1910, in the sixty-second year of his age. Obituary in another column.

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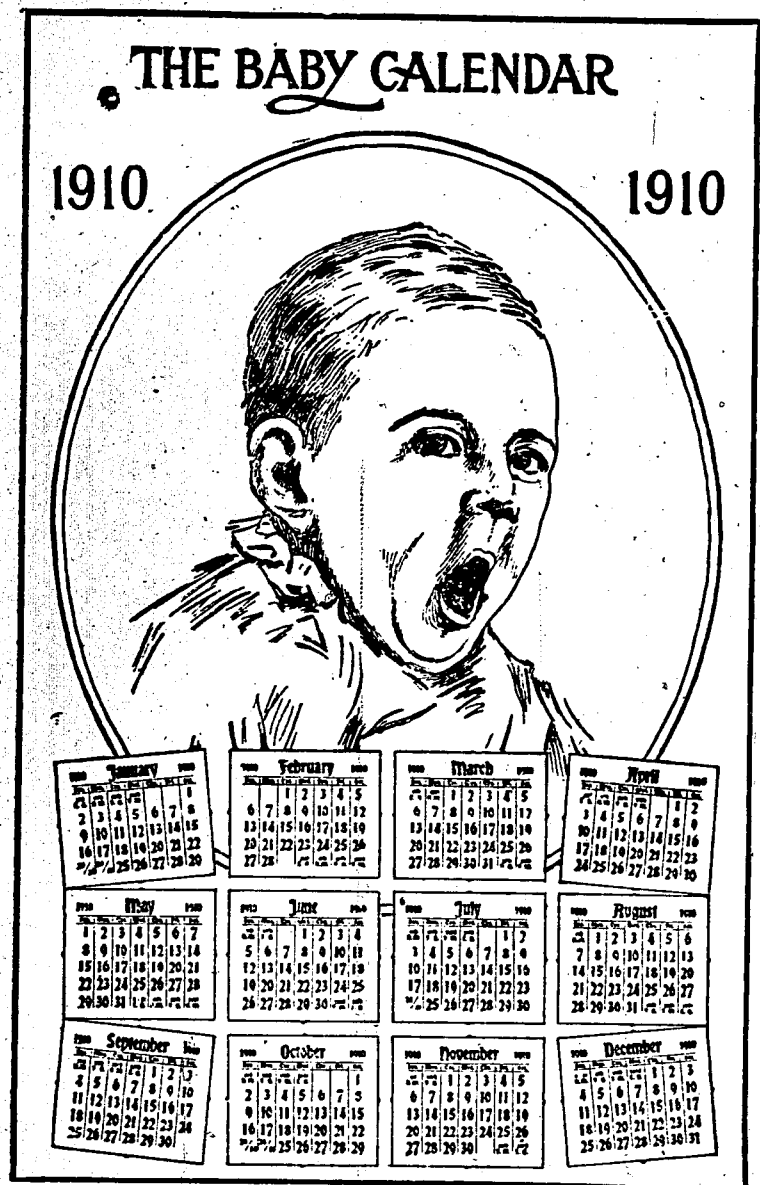
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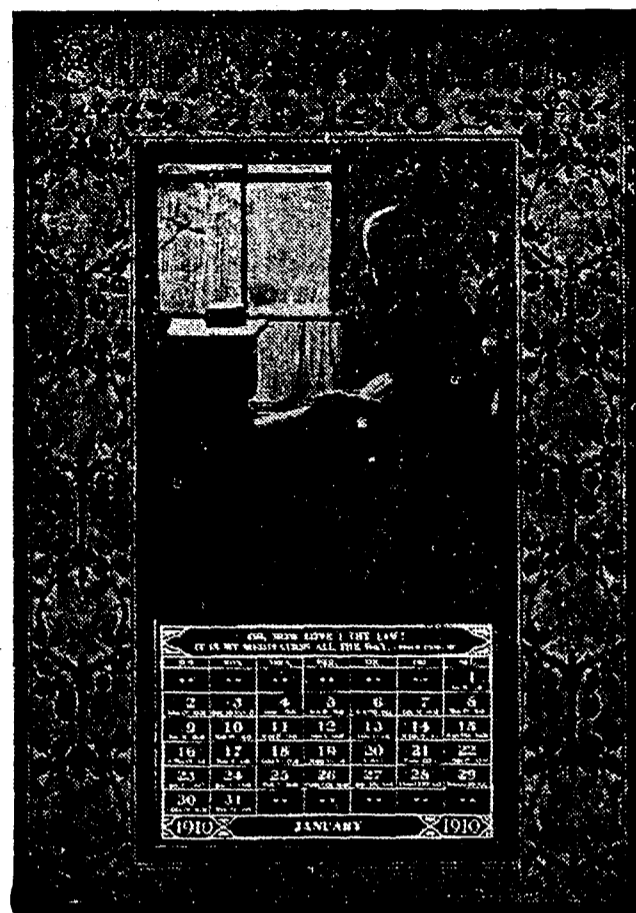
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